

OUR own distresses, beloved brethren, have prevented us for a season from attending to your inquiries, and to an horrible and wicked schism which hath taken place among you, unworthy of the elect of God. This flame appears to have been kindled by a few rash and presumptuous men, who have brought a great scandal upon your Church, and caused the venerable name, to which you had attained among Christians, to be much traduced. For who ever conversed with you or had any intercourse among you, without admiring your faith which was productive of every other grace, your simplicity, piety, hospitality, knowledge, and impartial uprightness? Walking in the commandments of God, subject and submissive to your "rulers,"* and giving due honour to the Presbyters, ye taught the young moderation and reverence to their superiors; ye required of women to walk in all holy and chaste conversation, to love their husbands in all dutiful subjection, to attend to their domestic concerns in all gravity, and to be modest in their whole conversation; for then ye were all humble-minded, more disposed to obey than govern, to give than to receive, contented with the gifts of God,† diligently hearkening to his word, and having his sufferings continually before your eyes: thus a blessed peace was multiplied upon you, an insatiable desire of well-doing was excited, and an abundant measure of the Holy Ghost was poured out upon you all. Day and night was your solicitude awake for the whole brotherhood, that through mercy and a good conscience the whole number of the elect might be saved. Seditions and schisms were an abomination in your eyes. Ye mourned over the failings of your brethren, regarded their infirmities as your own, repented not of any good work, did every thing in the fear of God, and manifested his commandments written upon the tables of your hearts.

But worldly prosperity and honour increased. The scripture was fulfilled,

* Προνομεῖς.

† The literal meaning and construction of the sentence is here preserved, because a most important conclusion may be derived from the expression παραδούσαι τοὺς Θεούς.

which saith, "Jeshurun waxed fat and kicked;" and hence came envyings, discord, tumults, and persecution. The mean rose up against the honourable, the foolish against the wise, the young against the aged; now, therefore, righteousness and peace are fled, the fear of God is cast away, faith is become blind; no one walketh any longer in the fear of God, or labours to conform himself to the example of Christ, but every one gives himself up to his own corruptions and lusts, to pride and envy, by which sin entered into the world. Remember what is written of Cain. Ye perceive, brethren, that wrath and envy produced the slaughter of a brother; by the same evil passions was Joseph brought nigh unto death, and reduced to slavery; by the same was Moses driven from the face of Pharaoh, and from the presence of his own people; by the same were Dathan and Abiram cast down quick into hell, because they rebelled against Moses the servant of God.

But not to insist on ancient examples; it was by strife and envy‡ that the blessed Apostles were persecuted unto death; that Peter, after many trials, having received the crown of martyrdom, departed unto glory; that Paul, at length, received the reward of his patience after having been seven times in chains, been beaten and stoned, after having taught the world righteousness from the east to the extremity of the west.

To these are to be added a great multitude of the elect, who having lived the life of faith, and after having endured many insults, and undergone many torments through envy, have been brought to exhibit a glorious example in their deaths.

These things, brethren, we write not only for your admonition but our own, knowing that we ourselves are now running the same race, and engaged in the same conflict. Let us, therefore,

‡ Does not the general tenor of the argument seem to imply a fact which has been recorded by no historian, that the sufferings and deaths of the two apostles were, in part at least, occasioned by divisions in the Church, and that probably they were betrayed by false brethren of the adverse party?

leave these vain and hurtful contests, and return to the rule of our high and holy calling; let us regard what is good and acceptable in the sight of him who made us: let us fix our eyes upon the blood of Christ, and endeavour to discern how precious, in the sight of God, is that blood, which having been shed for our salvation hath purchased the grace of repentance for the whole world.*

Let us look back upon former ages even to the beginning, and learn by many examples, that the Lord never denied a place for repentance to those who desired to be converted, and to return to him. Noe preached repentance, and as many as believed his words were saved. Jonah foretold the destruction of Nineveh, but the people of the city repented of their sins, appeased the wrath of God by their supplications, and, though strangers to him, were delivered.

They only have Christ, who think humbly of themselves, not those who exalt themselves over his fold. Christ himself, the sceptre of the majesty of God, came not in pomp and haughtiness, but was clothed with humility.

Let us be imitators of those who walked in sheep skins and goat skins, preaching the coming of Christ;† we mean Elias, Elisha, and Ezechiel, whose praise is in the scriptures. Abraham was called the friend of God, yet when he regarded the divine glory he cried in humility—"I am dust and ashes." Job was called a just and blameless man, yet he accuseth himself, saying, "No man is free from pollution, though his life be but a day." Moses was faithful in all his house, and though highly honoured of God magnified not himself; but when the voice spake unto him out of the bush, he said, "Who am I that thou sendest me?"

These examples of humility have been written not only for the improvement of former ages but of our own:

* This is literally rendered, as it conveys a very great truth, that repentance itself is only rendered available through the blood of Christ.

† This shews in what sense the first Christians understood. Heb. xi. 37.

with these, therefore, before our eyes, let us direct all our views to that peace with which we set out; above all let us contemplate the conduct of the great Creator himself, his gentleness and long-suffering, remembering that he is kind, and easy to be entreated towards all his creatures.

But he is also a God of order: the heavenly bodies at first impelled by his hand are subject unto him in peace: day and night perform their stated revolutions without encroaching on one another: the earth, according to his will, yields in due season an abundant supply of nutriment for men and beasts, not contending with him nor struggling to change the times and laws which he hath appointed unto it. The ocean, circumscribed by his power, breaks not the bounds which he hath prescribed, but obeys the word of its Maker "Hitherto shalt thou go and no farther." Spring and summer, autumn and winter, succeed each other in peace. The fountains flow uninterrupted for the use of man. The inferior tribes of animals live in harmony with their own kind, fulfilling the law of their nature. All these works of the great author of the universe are constituted in peace and harmony.

Let them not, beloved brethren, be turned to our condemnation. "The spirit of God is a lantern that searcheth the hearts." Let us dread, therefore, to revolt from his obedience. Let us be willing to offend foolish and vainglorious men rather than God. Let us reverence our "rulers," honour our elders (Presbyters), and discipline the young in the fear of God. Let us form our wives to that which is good; to chastity, simplicity of manners, gentleness and government of the tongue, and let them not direct their charity by their inclination, but by an impartial regard to all who truly fear God. Let our children be taught in the school of Christ, learn what is true humility towards God, and what that holy and reverend fear of him, which saveth all that walk with him in a pure heart; for he is the searcher of hearts and guide of the counsels of men. He gives his holy spirit, and when he wills takes it away. By this spirit he

speaketh unto us. Come, my sons, hearken unto me, and I will teach you the fear of the Lord: what man is he that desireth life, and loveth many days that he may see good: keep thy tongue from evil and thy lips that they speak no guile: depart from evil and do good: seek peace and pursue it: for the eyes of the Lord are over the righteous, and his ears are open to their cry; but the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

(To be continued.)

To the Editor of the Christian Observer.

SIR,

HAVING seen in the last number of your publication, some remarks upon that passage in the book of Exodus which introduces God declaring that he had raised up Pharaoh for an especial purpose of his providence, I beg leave, in corroboration of what was there advanced, to point out some very important passages in Mr. Maurice's Ancient History of Hindostan, the substance of which I will endeavour to give as briefly as I am able.

We know that God had determined for wise, but to us without revelation inscrutable, purposes, that the Israelites should be in a state of slavery in the land of Egypt; that this slavery, and their deliverance from it, should serve as a basis of a stupendous scheme of sublime theology, to be treasured up till the time should arrive when it was to be unfolded in all its purity and splendour. To fulfil these decrees it was necessary that providence should make the proper arrangements. Now it is worthy of our notice, that to the native inhabitants of Egypt, both in the early and late stages of their empire, shepherds, as were the Israelites, were an abomination; and that, from their feeding upon the very animals which Egyptian superstition worshipped as gods. To introduce the Israelites into the country, it seemed requisite that there must be a great alteration in the government, which we find actually to have taken place; for it appears, that when the Israelites went into Egypt, they found a race of kings who were disposed to favour them, and had them-

selves exercised a pastoral employment. This revolution was produced by the invasion of Egypt, undertaken by a body of men who had emigrated from Hindostan, and who were denominated pallis or shepherds. They secured possession of the country, and then set one of their number upon the throne. May we not, without the imputation of superstition, conclude that God ordained, and brought about the subjugation of the native sovereigns to facilitate the introduction of the Israelites, and their settlement in the land of Goshen? We may be better inclined to acknowledge this divine interposition when we read, that as soon as the object intended was fully accomplished, and it became necessary that they should remove, the shepherd kings themselves were expelled by a general insurrection of the native princes. It was under this new dynasty of Egyptian kings, who knew not Joseph, and to whom shepherds were an abomination, that the Israelites were so grievously oppressed, from a spirit of revenge and jealousy of their numbers; and it was on one of the Pharaohs who constituted it, that God got himself glory by overwhelming him and his mighty host in the Red Sea.

Mr. Maurice remarks, that the existence of this shepherd dynasty has been much doubted by the learned, as depending only on a solitary passage in Josephus against Apion, and that extracted from Manetho. But he adds, that all suspicion must vanish, as there has been discovered, in some Sanscrit book, an indisputable account of the conquest of Egypt by the pallis; and it is remarkable, that in Josephus's account, the invaders are called men from the eastern regions. This fact, of the restoration of a deposed race of monarchs to the throne of Egypt, will also I think, help us to elucidate the meaning of the Hebrew word rendered by the translators of our Bible, "I have set the up," and in the margin, "I have made thee stand," and by the Seventy, "preserved." Why the Apostle St. Paul, whom our translators have followed in the text, rendered the word, by "I have set thee up," which sense, I confess, will not make for my hypo-

thesis, seems to have happened from the design of his argument, which was to point out the comprehensive plans of providence, and his power to put them into execution. But the translations, I have made thee stand, I have preserved, seem to point manifestly at the historical fact, of a change of circumstances in that race, of which this king, the object of the declaration, was one. As if God had said, for this purpose have I made thee stand, or suffered thy family to remain without being extinct; and thus also, for this purpose have I preserved thee, or chosen that thy family should remain, &c. It may not be superfluous to add, that one of the meanings of the Hebrew is stated by Buxtorf to be *restituit*, which, in a peculiar manner, marks the restoration of some ancient race of princes to the throne, and, consequently, there will be implied, the *preservation* of that family from being extinct during the government of the invaders.

I am, Sir,
Your very humble servant.

B.

To the Editor of the Christian Observer.

SIR,

I HAVE always felt the same surprise as is expressed by your correspondent, in page 566, respecting the word *fornication* in *Acts xv. 20*. "That they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." I have, with him, found myself "incompetent to judge, why the breach of one commandment only of the moral law is interdicted in this place." Consulting the improved and useful edition of the Bible lately published by Mr. Reeves, I find the following note upon this word. "Some conjecture that it should be read *swine's flesh*; this seems better suited to the context, and the two Greek words very much resemble. The question was of the ceremonial, not the moral law." He seems, therefore, to suppose, that *πορνείας* should be read *ζειγμας*; this conjecture appears to me much more reasonable than the present reading, and I shall always consider it as the true meaning of the passage, which evidently relates to the ob-

servance of the ceremonial law, and not to the moral law of fornication, about which there could be no difference of opinion among the Apostles.

Yours, &c.

BIBLICUS.

To the Editor of the Christian Observer.

SIR,

ACCORDING to my promise I send you some farther instances of self-deception in continuation of my former Letter. (See No. 10, p. 638.)

8thly. We often deceive ourselves by comparing our actual with our former character and conduct, and, perhaps, too easily ascribing to the extirpation of vicious or the implantation of virtuous habits, that apparent improvement which is owing merely to the lapse of time, to our advancing age, to our altered circumstances, to our sense of what is due to public opinion, or to our desire of worldly estimation, which no longer allows to maturer age those follies and vices of which the loose morality current in the world leaves the flush of youth in undisturbed possession.

9thly. Another general and fertile source of self-deception, of a nature not dissimilar to the last, is our readiness to excuse, or at least extenuate, the vices of our particular station, or profession, or situation, or circumstances, while we congratulate ourselves on the absence of our vices, which we are under no temptation to commit. It is a delusion much of the same nature, to feel and exaggerate the amount of the difficulties and temptations to which we are actually liable, and thence to excuse our slow and small progress in the christian road; "but if we were in such or such other situations, how resolutely would we advance in the path of duty: our natural temper renders it particularly difficult for us, circumstanced as we are, to stand our ground; but were we in almost any other situation, we should not exhibit such melancholy marks of weakness." Thus we hide from ourselves the wholesome humiliation of real defeats, in the fallacious complacency of imaginary victories. The man of action excuses to himself that worldly mindedness which he cannot

deny. But he is not slothful in business: he does not hide his talent in a napkin. Avarice again is a passion of sober and domestic habits: its votary may felicitate himself on his freedom from the licentiousness of a dissipated age. And does not many an one derive a secret self-complacency from having quitted the haunts of gayety, the public places and amusements of fashionable life;—while censoriousness, while spiritual pride, while anger, while indolence, too fatally betray the important truth, that every situation has its own appropriate temptations and dangers, and that it is by our conquest over these, over “the sin that most easily besets us,” that our religious proficiency may best be measured.

10thly. A still more deep and subtle fraud, often, it is to be feared, maintains a lasting influence. We are seduced into vice. We are filled with remorse. We renew our applications for pardoning mercy. The balm of Scripture promises is poured into our wounds. We gradually obtain comfort. All this is as it should be, if the result be a growing power to resist the force of temptation and quell the risings of appetite; if opposite habits by degrees are formed, and if, in the language of Scripture, the fruits of the spirit appear instead of the lusts of the flesh. But are there not many who carry on an habitual practice of sinning and repenting, who confound their constant subjection to some besetting sin, which is victorious as often as it renews its attacks, with those occasional falls which may, perhaps, occur in the walk of even the real Christian, filling his heart with sorrow and his eyes with tears, while they urge him to more diligent watchfulness and more steady self-denial? I would not grieve the heart or damp the spirits of any real, though weak, follower of that meek and lowly master whose very character it is not to break even the bruised reed; but let every Christian watch himself with special care on the point we have now before us. It is, in truth, the very turning point on which rests all the validity of his claim to the elevated character of a real believer. An entire victory over the power of sin is not

granted to the Christian in this probationary state. So long as he remains in the body, he is beset by enemies without and within. His vigilance must continue, for his warfare is not at an end. But amid all his fears and sorrows, the real Christian feels his graces strengthening, and his lusts becoming weaker. While a hatred of sin and a love of holiness attest the renewed nature he has received, that love of God, which the divine spirit has shed abroad in his heart, renders it more and more his meat and drink to do the will of his heavenly father; and while he gratefully, but humbly, experiences a growing conformity to the image of his Divine Saviour, that peace of God which passeth all understanding, and that hope which is full of immortality, are a blessed earnest of the fulness of joy which awaits him, when, his victory being completely and for ever established over sin and Satan, the armour of the militant shall be exchanged for the crown of the triumphant Christian, and he shall be admitted to the enjoyment of those pleasures which are at God's right hand for ever more.

11thly. A long catalogue of frauds might be specified, which we render others the instruments of practising on ourselves. We are apt to compare ourselves with our neighbours, and to indulge satisfaction and encouragement from the comparison, not taking into the account, perhaps, that they have never had the advantages we have enjoyed, while they have been exposed to far greater temptations; and that what is with them only accidental and occasional, is in us a growing or an established habit of vice. Again, we see the vice into which they have been betrayed; but we see not their habitual contest against some constitutional infirmity, their sincere contrition, their gradual improvement, their final victory. How clearly does our blessed Saviour's command not to judge our neighbour, forbid these comparisons; and how plainly are we warned, that we shall be apt to overlook the beam in our own eye, while the mote in that of our brother is seen with such acuteness of discernment and such fulness of

dimensions. We render others again the innocent instruments of deceiving ourselves, when we accept their flattering testimony against our own knowledge, and suffer ourselves to derive complacency from that approbation and applause of our principles and conduct, which we know to be founded on false facts and mistaken suppositions, or which we are conscious would be changed into disapprobation and censure, if our judges were aware of the true affections of our hearts and the real springs of our actions. How gross is this delusion! yet who is there that has not recognised it in himself. How open must we be to the frauds of self-deception, when we thus become the willing dupes of a known imposture, and suffer our feelings to be gratified by commendations, which, at the very moment we are receiving them, we see and feel to be unjustly bestowed?

12thly. Long would be the catalogue, if I were to endeavour to enumerate all those various frauds which may be assigned to the second of the two great classes into which the deceits of the human heart may, perhaps, not improperly be distributed. I mean those deceits which our hearts impose on us in making us promises which are not kept, and contracting engagements which are never performed. I feel myself trespassing on the patience of your readers, and shall merely point out their general character and properties.

They render us the slaves of procrastination. They lead us to overrate our moral powers. They flatter us with a persuasion, that we can at any time break our chains. What though from indolence, from indecision, from procrastination, from irresolution, we have hitherto forborne to exert ourselves, yet it shall not be so always; we will soon shake off our sloth; we will resolutely commence and vigorously prosecute the contest. The divine strength is promised to our prayer, and we may justly assure to ourselves the victory. Meanwhile year after year steals away. Evil habits are strengthened. Our moral sensibility is impaired. The awful warnings of religion are heard with less and less emotion.

“ The spirit of God will not always strive with man :” at last perhaps He withdraws his quickening influence. Even at the eleventh hour the divine power may still move the obdurate sinner, but too often he chides his impotent delay more and more faintly: he “ resolves and re-resolves, yet dies the same.” Of these, and all other modes of human deceitfulness, self-love is the fertile parent, and pride the nurse which fosters and cherishes them. But I must reserve for a future communication a few of those practical reflections which the preceding statement may properly suggest; meanwhile let me close my present letter, by remarking, how justly does the wise man’s counsel lead us to watch against our own deceitfulness with jealousy. How truly does he warn us, “ He that trusteth his own heart is a fool.”

I am, Sir,

Your faithful servant,
SCRUTATOR.

To the Editor of the Christian Observer.

SIR,

THE Queries subscribed C. C. in the Ninth Number of the Christian Observer (page 577) relate to a subject of the greatest importance; and I hope will receive a full and satisfactory answer from some of your correspondents; in the mean while the following thoughts are at your service, if you deem them worthy of insertion.

Q. 1. “Are not justification, absolution from guilt, forgiveness of sins, and being accounted righteous, *synonymous terms* for the same blessing?

It appears to me unscriptural to consider *justification* as synonymous with *absolution from guilt*, &c. These are two distinct benefits, precisely answerable to the pardon granted a criminal, and an estate bestowed on him at the same time: but as they always, in the gracious dispensations of God to his people accompany each other, this distinction is not exactly marked in the language of scripture, except when the argument requires it.

When St. Paul refers to the words of David, “ Blessed is the man to whom the Lord imputeth not iniquity,” as proving his doctrine, that “ God impu-

teth righteousness without works ;" his whole argument leads us to this interpretation, that David's words, rightly understood, denote more than they express, and not that the Apostle only gave David's meaning in other language, and in language suited to obscure the sense, if nothing further than pardon was intended. "The blessedness of the man, to whom God imputeth not iniquity," is secured by this, that to him he likewise "imputeth righteousness without works" This David intimated, and this the Apostle establishes.

Pardon of sin exempts a man from all punishment for past transgressions, (for the sufferings of believers are the chastisements of a father for their good, and not punishments in the strict sense of the word;) but it gives him no title to the reward of righteousness. If, when the believing penitent receives absolution from guilt, the depravity of his nature were also destroyed and the divine image entirely restored, and if the world were no more ensnaring than it was before the entrance of sin, he might be nearly in as favourable a situation, in respect of justification, as our first parents were immediately after they were created. He would be *innocent* but not *righteous*; deserving neither punishment nor reward; and therefore to be continued in a state of probation for an appointed season, at the close of which he would either be justified or condemned, according as he had, or had not, kept his Maker's law perfectly in all its extensive requirements. Thus the confounding of the distinct blessings of pardon and justification with each other, necessarily introduces the doctrine of *justification by works*, yea, by *the merit of works*: and, as no man, in the present lapsed state of human nature, can be willing to have his eternal happiness or misery suspended, on the condition of his future perfect obedience to the divine law; this first made way for the scholastic distinction between the *merit of condignity* and the *merit of congruity*, which the Papists have so much insisted on, but which all the reformed churches have strenuously protested against.

Nor is this all; for we may trace the

unscriptural sentiment of a new and mitigated law by our sincere obedience to which we are to be justified through the merits of Christ, to the same source; a sentiment which at once makes void both the law and the gospel, by exceedingly lowering the scriptural standard of obedience, and altering the scriptural way of acceptance. On these accounts, we must continue strenuously to insist on the distinction between pardon and the "gift of righteousness by faith," even "the righteousness of God, which is *upon* and *unto* all that believe," if we would maintain uncorrupted the doctrine of scripture, and of our established church.

When the believer is not only absolved from guilt, but "made the righteousness of God in Christ" "the LORD our righteousness," there is no condemnation for him; but he is by grace entitled to the reward of righteousness; and his subsequent good works, the fruits of the spirit of Christ, are not intended to constitute, even in part, his title to the heavenly inheritance: but they evidence that his faith is living and his love sincere; they adorn the gospel, glorify God, and prove useful to mankind. The believer is then no longer "under the law," (as to justification,) "but under grace." The standard of duty, however, remains the same; but that which is good in his services is graciously accepted, while the defects and evils attending them, as well as his other failures, are mercifully pardoned for Christ's sake. "Albeit that good works which are the fruits of faith, and follow after justification, cannot put away our sins and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by its fruits." Art. xii.

2. "Does not this justification attach solely to *true conversion*?"

Is it not manifest, that the venerable martyrs and confessors who framed our articles, compiled our liturgy, and indeed founded our church, considered justification, not "as attaching solely to *true conversion*," (a very ambiguous

expression, which may be true or false according as it is interpreted,) but as by faith alone? "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely expressed in the Homily of Justification." Art. xi.

3. "Does not *true conversion* include in its essence, faith, repentance, supreme regard to God, and therein a disposition of heart to every good word and work?"

Is it not equally clear, that the scriptures connect justification with faith, not only more frequently than they even seem to do with any other Christian grace, but in quite another manner? Conversion, in the days of the Apostles, was so striking a change, that if your Querist's expression would have conveyed clearly their ideas, they would, on some occasions at least, have adopted it: yet we never read of being justified by *true conversion*. "But," say some, "revolving ages, have changed almost every thing, and, among the rest, men's way of expressing themselves." Let it however be remembered, that Christianity introduced so many new ideas into the world, at least among the Gentiles, that the Apostles were under the necessity of using many words in almost an entirely new sense, and even of naturalizing terms or modes of expression from the Hebrew, in order to convey their meaning; now if they did this by divine inspiration, who shall presume, without inspiration, to modernize their language, according to the reasonings or taste of men, now called Christians?

4. "Why continually recur to the ambiguous phrase of being justified by faith *only*, which may be well meant and ill understood, since no true convert is possessed of faith *only*, and none *but a true convert* is justified?"

St. Paul does not, it is allowed, use the word *only* or *alone*, when treating on the subject of justification: but he always ascribes it to faith, and never to repentance, love, &c.; and he carefully excludes every thing which at that time

he supposed any one would be tempted to join with it. It is not indeed worth while to contend about a word, without which the Apostle maintained his doctrine: yet, circumstanced as our reformers were, (and perhaps the present defenders of their doctrine may add, circumstanced as we are) the use of it formed the most compendious and explicit way of distinguishing between their doctrine and that of their opponents: and, I cannot but think they acted wisely, in adding the word *only*, not to prove their doctrine, but to shew their precise meaning.

But neither the Apostle, nor our reformers, intended to say, that faith subsists alone, in any justified person; for such a solitary faith is dead, and cannot justify. As, however, in a living man, there are many members, senses, and faculties, and each has its proper function, which none of the rest can perform; so, in the true Christian, there are many co-existent graces, but each has its proper office, to which all others are entirely unsuited. Love is greater than either faith or hope, being the image of God, the essence of holiness, and eternal in its duration; yet it cannot justify a sinner. Now the reason of this is very plain and simple. "Therefore it is of faith, that it might be by grace." The free mercy of God, contrary to our deservings, is the source of our justification. "We are justified freely by his grace." The righteousness and atonement of Emmanuel are the meritorious cause of our justification. "We are made the righteousness of God in him." "For the wages of sin is death; but the *gift of God* is eternal life, through Jesus Christ our Lord." This gift of God is reported and proposed in the Gospel; now, faith alone can receive the report, credit the testimony, apply for the gift, place confidence in the faithfulness of God the giver, and renouncing all self-dependence, entrust the soul and its eternal interests, into the hands of Christ. And as this is the case, we are justified by faith, and not by any other Christian grace, or all others compendiously considered.

I would just observe, that if St. Paul had admitted of the way of settling this

most important controversy for the sake of peace, which many now adopt, and which your querist seems rather to approve, it would have been unnecessary for him to argue the point so largely and earnestly, as he does in his Epistles, to the Romans and the Galatians. What, on this ground, could he mean by the vehement language, in the opening of the latter Epistle, which he repeatedly uses? what, by the strong assertion in the beginning of the fifth chapter? Circumcision, and observing the legal ceremonies, if considered as matters of expediency, excluded no man from the grace of the Gospel; but when any one joined them with faith, and depended on them in any degree for justification, he virtually renounced the covenant of grace, and became a debtor to do the whole law. I would also ask your querist, if he still hesitate, what was the precise point at issue between the Reformers and the Church of Rome, on justification, but that which constitutes the subject of his inquiry? I shall conclude with a passage from the judicious Hooker, the most conceding of those who opposed the Papists in the age in which he lived, as containing in itself a short but striking statement of this controverted subject. "It is a childish cavil wherewith, in the matter of justification, our adversaries do so greatly please themselves, exclaiming that we tread all Christian virtues under our feet, and require nothing of Christians but faith; because we teach that faith alone justifieth. Whereas by this speech we never meant to exclude either hope or charity from being always joined as inseparable mates with faith in the man that is justified, or works from being added as necessary duties required at the hands of every justified person: but to show that faith is the only hand that putteth on Christ unto justification; and Christ the only garment which, being so put on, covereth the shame of our defiled natures, hideth the imperfections of our works, preserveth us blameless in the sight of God; before whom, otherwise, the weakness of our faith alone were cause sufficient to make us culpable, yea, to shut us out of the kingdom of heaven, where no-

thing that is not absolute can enter."—*Hooker, Folio Edition, 1682, p. 508, 509.*
T. S.

To the Editor of the *Christian Observer.*

SIR,

IT is not without satisfaction that I observe the anxiety expressed by "A Candidate for Holy Orders," in the Ninth Number of your Magazine, (p. 577) to satisfy his conscience upon the subject of the awfully important questions proposed by the Bishop to the Deacons, in the service appointed by our Church for their ordination. I sincerely wish that the same solicitude was more frequently felt and declared by those who are designed for the ministry of the Gospel: many a melancholy thought will force itself on the mind of every well-wisher to the Church of England, when he observes how many young men obtrude themselves on this sacred function, without evidencing any thing of that conscientious discretion which appears to actuate your correspondent. If the following remarks on the subject of his query should prove of any utility either to him, or any other of your readers, I shall be repaid for this trifling contribution to a *Miscellany*, which, I am happy to find, is daily rising in the estimation of the religious members of the Church of England, and which is likely to afford most important services to the cause of orthodox piety, and the established Church.

Your correspondent is probably aware, that in declaring our belief in "the Holy Catholic Church," we, in common, with the soundest theologians of every age, consider the Church in a two-fold point of view, which perhaps cannot be better expressed than in the clear and comprehensive language of Lord Bacon, in his well known confession of Faith:

"I believe," says that eminently Christian philosopher, "that there is an universal or Catholic church of God, dispersed over the face of the earth, which is Christ's spouse and Christ's body; being gathered of the fathers of the old world, of the church of the Jews, of the spirit of the faithful dissolved, and the spirits of the faithful militant,

and of the names yet to be born, which are already written in the book of life. That there is *also* a visible church, distinguished by the outward works of God's covenant, and the receiving of the holy doctrine, with the use of the mysteries of God, and the invocation and sanctification of his holy name. That there is *also* an holy succession in the prophets of the New Testament and fathers of the Church, from the time of the Apostles and disciples which saw our Saviour in the flesh unto the consummation of the work of the ministry; which persons are *called* from God by gift or *inward anointing*; and the *vocation* of God followed by an *outward calling* and ordination of the Church."

It may be also useful to direct your correspondent's attention to that particular office of the Holy Ghost, so intimately connected with and essential to the welfare of that Church, to which he is "the Lord and Giver of Life," I mean, as the excellent Bishop Pearson expresses it, "The office of sanctifying and setting apart persons for the duty of the ministry, ordaining them to intercede between God and his people, to send up prayers to God for them, to bless them in the name of God, to teach the doctrine of the Gospel, to administer the sacraments instituted by Christ, to perform all things necessary for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. The same Spirit which illuminated the Apostles, and endued them with power from above to perform personally their apostolical functions, fitted them also for the ordination of others, and the committing of a standing power to a successive ministry unto the end of the world; who are thereby obliged to take heed unto themselves, and to all the flock over which the Holy Ghost hath made them overseers to feed the Church of God."—*Exh. of the Creed*, p. 330.

In conformity to these principles, the Church of England having required the Bishop to be thoroughly satisfied, both by public inquiry and private investigation, as to the religious and moral character, as well as the literary and scriptural attainments of the candidate for

holy orders, puts the following questions, with the view of discovering, as far as may be done, the real state of his heart on this momentous point.

"B. Do you trust that you are inwardly moved by the Holy Ghost, to take upon you this office and ministration, to serve God for the promoting of his glory and the edifying of his people?

"A. I trust so.

"B. Do you think that you are truly called according to the will of our Lord Jesus Christ, and the due order of this realm, to the ministry of the Church?

"A. I think so."

These questions comprehend both the inward and outward call to the holy ministry; and it is not possible to read them, without being ready to say, in the words of good old Latimer, "Therefore I would wish of God, that all they that should choose holy officers, would give themselves most earnestly to prayer; desiring of God that they may choose such men as may do good amongst the flock of God. And so likewise clergymen, they must not run themselves, they must tarry till they be called; they must not flatter for benefices; and therefore, the king and his most honourable council must take heed, and not set up those which call themselves; for, no doubt, they that call themselves intend not to do good, nor to profit the people, but they only seek to feed themselves, and to fill their coffers; and so likewise all patrons that have benefices to give, they should take heed and beware of such men which seek for benefices, and come before they be called; for such intend not to feed the people with the wholesome doctrine of the Word of God; but rather they seek to be fed of the people, to have their ease, for that they look for; if they were minded to do good unto the people of God, they would tarry till God did call them; and then, when they be called, would do their duties; but to run without the calling of God, is a manifest token that they have another end, and that they are worldly minded; and therefore God complaineth by the Prophet, saying, 'There were many that ran before I sent them which were not sent by me.' "

In considering the first of those questions which your Correspondent has not expressly quoted, but which is essential as a foundation to the other, it is necessary to steer a mean between the dangerous presumption of enthusiastic imaginations on the one hand, and the frigid explanations of mere moralists on the other. To avoid the former evil, we must not look upon the being inwardly moved by the Holy Ghost, as alluding to any special, personal, miraculous *revelation* from God to the individual: such calls were nearly confined to the apostolical times, nor have we any good reason to conclude, that any such have been vouchsafed since the primitive establishment of the Church of Christ. False pretenses to such a miraculous kind of calling have, in various ages, given birth to monstrous impieties and fanatical impositions. But, on the other hand, we must beware how we admit the cold and unscriptural expositions of the doctrine of divine influences, by which modern rationalists are striving to rob us of that inward consolation, joy, and peace, which no other system ever did or can supply. Now the operations of the Spirit of God are to be known by the existence of the fruits of that spirit. Those which are common to every real believer, are well known to the scriptural reader: but in addition to that "love, joy, peace, long-suffering, gentleness, goodness, faith," and all that lovely train of graces which the Apostle describes as inhabiting the heart of every true Christian, the Holy Spirit excites, in particular persons, an anxiety to separate themselves from the works and callings of the world, and to dedicate their talents, labours, and lives, to the express glory of God and the edifying of his people in the discharge of the ministerial duties. Such persons feel a peculiar zeal for the good of the Church of Christ, and the welfare of souls. It is their hearts desire and prayer to God, that Israel may be saved; they feel truly thankful to the Lord for any gifts and graces more especially adapted to the exercise of the pastoral vocation, with which, in his distinguishing goodness he may have endowed them; and are very solicitous in humble and cheerful dependence on

divine aid, to consecrate them all to the service of the sanctuary. Convinced by their own experience of the necessity of fleeing from the wrath to come, and of the blessedness which is the portion of those only who seek the Lord and walk in his love and fear, they earnestly desire to unfold and explain the mysteries of the kingdom of heaven to those who yet remain in ignorance of the things which belong to their everlasting peace. To comfort the afflicted, instruct the unenlightened, support the weak, encourage the strong, and bring the knowledge of salvation to such as are immersed in iniquity, darkness, and error, are the grand objects which occupy the attention and desires of such candidates for the holy office. They seek to serve before the altar, because their hearts are warmed by those hallowed fires of piety and zeal, which unceasingly burn in the presence of that God whose ministers they aspire to become. They are furnished by the same good spirit, with an holy courage to resist the temptations and difficulties which the world, the flesh, and the devil, will continually throw in their way; and being strong in the Lord, they will steadfastly resolve to brave all opposition in the way of duty; and although of all men the most sensible of their own weakness and frailty by nature, yet by a full reliance on the will and power of the Redeemer to furnish them with every requisite for their arduous task, they are thereby enabled to evidence the sincerity of their profession by the superior sanctity and usefulness of their lives and conversation. Whosoever to a well-grounded knowledge of the scriptural scheme of salvation, and an influential application of its truths to his own heart, unites this holy anxiety to work as a spiritual labourer in his Lord's vineyard, and regardless of every vain, worldly, and mercenary consideration, "clearly determines by God's grace to give himself wholly to this office," may, with satisfactory assurance, "trust that he is inwardly moved by the Holy Ghost to take upon him this office and ministration." I consider such a state of mind and inclination as impossible to be produced by any power except that which "cleanseth the thoughts of our

hearts by the inspiration of his Holy Spirit;" it is the only safe and solid testimony of a real call from God to a ministration of holy things; and wherever such a disposition and desire exist, to him alone, who could have planted them in the heart, be all the glory ascribed. Such appears to me to be the true and most unequivocal method of ascertaining the reality of *the inward call* o the holy ministry.

With respect to the *outward call* to the ministry in the visible Church of Christ, the concurrent testimony of the Apostles and the succeeding fathers clearly prove, that for the better edifying of his people, our blessed Saviour appointed officers in the Church, entrusted with power to ordain successors in the ministry even to the end of the world. An appeal to the word of Scripture, confirmed by a comparative review of ecclesiastical writers, will satisfy every candid and unprejudiced inquirer after truth, that it was "the will of our Lord Jesus Christ," that certain forms of church discipline and government should be preserved among his members, in order that the faith might be held in the unity of the spirit, and in the bond of peace. A wish, therefore, to conform as much as possible to that outward and visible form of government which Christ established as a means of cherishing and preserving the inward and spiritual grace of the Gospel, will necessarily accompany the good impressions which have already been described as essential to constitute *the inward call*. If upon an impartial examination of the subject, assisted by fervent prayer to God for direction in so important a choice, the candidate for holy orders should, in common with our venerable reformers, be of opinion that, although the word of the New Testament may not be decisively explicit on the matter, yet that sufficient testimony of a most weighty description is not wanting to prove that the established discipline of the English Church resembles that of the apostolical times as, or more, nearly than any other of which he knows; and if the more closely he examines the ecclesiastical records, the more evident that correspondence should appear; he will feel no scruple,

but rather a warm desire to enter upon his holy functions under that form, which is not only the due and legally established "order of this realm," but which from appearing to carry with it such abundant proof of antiquity and primitive adoption, may reasonably be supposed to be "according to the will of our Lord Jesus Christ." Such considerations will make him feel a becoming confidence in saying, that "he thinks he is truly called according to the will of our Lord Jesus Christ, and the due order of this realm, to the ministry of the Church."

Admitting therefore the positive existence of such an inward call, and a strong presumption in favour of the genuineness of the outward call to subsist in the mind of any candidate for holy orders in the Church of England, I think he may, with a safe conscience and a good "assurance of hope," enter upon his office. Such a minister of the Gospel may expect the blessing of God upon his labours, and will, most assuredly, have the prayers of all good Christians for his prosperity and success.

Allow me, Mr. Editor, to recommend the insertion in your Miscellany of the questions proposed to, and the answers made by, the priests and deacons at their ordination, and very particularly the admirable and awful exhortation given by the bishop to the priests; they are not sufficiently known to the laity, and may possibly be again brought forward by this means, to the recollection of some of your clerical readers with propriety and useful effect: the subject cannot be too seriously dwelt upon by either.

Believe me, with much anxiety for the welfare of the Church of England, of which your publication appears to be so sound and able a supporter,

Your friend and well-wisher,
L. R.

To the Christian Observer.

SIR,

I AM an old widow lady, and I live with my five daughters in the country. They are all of them, I assure you, very well disposed girls, though one of them, who by the way is the sharpest of all,

is a little less religious than the rest. We have all agreed, however, to take in your Christian Observer, and we exercise our wits in criticising you, as well as we poor women are able. Now, Sir, I have a remark to make to you, which is of some importance. I find that my daughter Anne, for that is the name of the very clever girl I have spoken of, is more of an adept in certain parts of your divinity than either my girl Jane or Mary, who are clearly the most pious of the sisterhood. How is this, Mr. Editor? I have declared to them all, that I would take up my pen and write to you on the subject, for Anne is getting rather above her sisters, and is in danger, I perceive, of bearing the bell even in matters of religion.

I learn, Sir, from a letter addressed to you on the subject of the Preston Guild, (a scene, by the way, from which, though we live at no great distance, I kept my daughters,) that you are an old gentleman of seventy, and I presume, therefore, that there is no harm in writing this letter to you. I have thought it fair to tell my daughters what I am doing. We are little known in the world; and as I conceal my name, no harm can be done by this intrusion.

The divinity points to which I allude, and on which Anne seems to beat us all, seem to me to require a great deal of sense and understanding. They chiefly relate to what is called, I believe, the Calvinistic and Arminian Controversy. You have, indeed, declined going far into it, and most heartily do I thank you for having done so; for Anne would have been the mistress of the house in a short time, if your divinity had gone any great length in that kind of direction. I pray you, Sir, to furnish us with something that may tend to cure the sort of spirit which I complain of.

I beg leave, at the same time, myself to submit to you something which I have found in a very old book of my dear grandmother's on the very point in question, and which I have insisted that Anne herself should copy out for you. I know not whether you will approve of it: the passage certainly gave me much comfort; and if you are of my

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judgment, you will, perhaps, publish it in some of your future numbers.

Excuse this hint from one who, both on account of your age and piety, deems you quite an oracle in divinity, a sentiment, indeed, in which all my dear children seem to concur, and believe me,

SIR,

Your constant reader,
and well-wisher.

MARGERY.

“THE Lord Jesus, in wisdom and tender mercy, establisheth a method of grace and rule of life, pure and perfect, but simple and plain; making the way of man's salvation to lie more in the honesty of the believing heart, than in the strength of wit, and subtilty of a knowing head. He comprised the truths which were of necessity to salvation in a narrow room: so that the Christian faith was a matter of great plainness and simplicity. As long as Christians were such, and held to this, the Gospel rode in triumph through the world, and an omnipotency of the Spirit accompanied it, bearing down all before it. The Serpent, envying the happiness of the Church, hath no way to undo us, but by drawing us from our Christian simplicity. By the occasion of quarrels and errors of speculative men, the Serpent steps in, and will needs be a spirit of zeal in the church: and he will so over do it against heretics, that he persuades them they must enlarge their creed, and add this clause against one, and that against another, and all for the perfecting and preserving of the Christian faith: and so he brings it to be a matter of so much wit to be a Christian, that ordinary heads are not able to reach it. He got them, with a religious zealous cruelty to their own and others souls, to lay all their salvation and the peace of the Church, upon some unsearchable mysteries, which God either never revealed, or never clearly revealed, or never laid so great a stress upon. Yet he persuaded them, that there was Scripture proof enough for those; only the Scripture spoke it but in the premises, or in darker terms, and they must but gather into their creed the conse-

quences, and put it into plainer expressions, which heretics might not so easily corrupt, pervert, or evade. Was not this reverend zeal? But where modesty restrains men from putting all their inventions and explications into their creed, the devil persuades men, that they being the judgments of godly reverend divines, it is almost as much as if it were in the creed, and, therefore, whoever dissenteth must be noted with a black coal, and you must disgrace him, and avoid communion with him as a heretic. Hence, is our union, communion, and the peace of the Church, laid upon certain unsearchable mysteries about predestination, the order and object of God's decrees, the manner of the Holy Spirit's secret operations on the soul, the nature of the will's essential liberty, and its power of self-determining, &c. and he is scarcely to be accounted a fit member for fraternal communion, who differs from them herein. Had it not been for this one plot, the Christian faith had been kept pure; religion had been one; the Church had been one; and the hearts of Christians had been more one than they now are. Had not the devil turned orthodox, he had not made so many true Christians heretics, as Epiphanius and others have enrolled in the black list. Had not the enemy of truth and peace got into the chair, and made so pathetic an oration as to inflame the minds of the lovers of truth to be over zealous for it, and to do too much, we might have had truth and peace to this day. Yea, still, if he see any man of experience and moderation to stand up, to reduce men to the ancient simplicity, he presently seems the most zealous for Christ, and tells the inexperienced leaders of the flocks, that it is in favour of some heresy that such a man speaks; he is plotting a carnal syncretism, and attempting the reconciliation of Christ and Belial: he is tainted with Popery, or Calvinism, or Arminianism, or whatever may make him odious with those he speaks to. O! what the devil hath got by over-doing!"

An inquiry into the nature and tendency of the education which the clergy receive in the English Universities.

THE clerical office is of such high importance to the welfare of mankind, that the minds of those who undertake it ought to be formed with distinguished attention, lest even the means of doing good, which they possess in an eminent degree, should be perverted, either by ignorance or depravity, to the propagation of error or vice. For the ministers of religion cannot remain negative characters; the absence of christian knowledge and christian virtue in those who are ordained to teach both, becomes a public calamity, which allows a rapid increase of evil, by not opposing to it those powerful principles of the Gospel which are alone able effectually to check its progress.

So much responsibility being attached to the situation of all entrusted with the care of souls, their education ought to bear a constant reference to their future employ. Were the interval, indeed, between leaving an university and receiving ordination, longer, any peculiarity of tuition might seem less requisite, time being allowed for plain theological studies, and the acquisition of that knowledge which might render the discharge of clerical duties most beneficial. But in whatever way it be acquired, an acquaintance with divinity is indispensable in a clergyman; no other acquirements, however valuable in themselves, can supply its place, nor ought they to be deemed any apology for its want.

The numerous advantages, which the universities afford to the studious, for acquiring variety of knowledge, render them places peculiarly eligible for those who are designed for learned professions. Extensive libraries filled with the stores of every science; tutors capable of instructing in all departments of useful literature; and the substantial rewards appropriated to industry and regularity of conduct, form such an assemblage of motives, inciting youth to energetic study, as is not to be found, except among collegiate bodies.

The concourse also of persons from

every part of the kingdom, whose modes of thinking and acting are probably much diversified, is very favourable to the eradication of local prejudices and peculiar habits, which are seldom spared by the freedom of juvenile reproof; and the collision of different sentiments has a tendency to enlarge the mind, inure it to docility, and prepare it for the business of the world.

But in a numerous society of young men there will be found great diversity of character. Industry will not animate all, and universal correctness of conduct cannot be expected, unless where there is a total absence of temptation to vice. Frequently reason is sacrificed to ebriety, and the imagination permanently contaminated by vicious pleasure far beyond the power of any ordinary means of purification. And, in general, those passions which fill the world with confusion display the wantonness of gratuitous mischief amidst the cloisters of instruction, whenever the laxity of college discipline yields to the outrages of newly acquired liberty. Happily the moderate income of the greater part of students, who are destined to the Church, will not allow them to pursue the joyous ruin of the more wealthy collegians, and riot in the extravagance of habitual dissipation. Yet so attractive is a life of gayety to the corruption of human nature, that too many, when solicited by strong temptation, persuade themselves that there is little hazard in trying the experiment of a single deviation from the line of rectitude, unsuspecting that one indulgence facilitates the way of another, and that sensual pleasure is the direct enemy to intellectual labour. Deceived in estimating their power over the depraved propensities of the heart, they gradually acquiesce in habits of vice, silencing the admonitions of conscience, and forgetting the precepts of religion, till, removed from the scene of their folly, solitude possibly may bring sobriety of thought, and reflection produce repentance. But in this favourable issue of a bad beginning, generally serious memorials of former misconduct long remain: debts, contracted without adverting to the time of payment, often burden the produce of a scanty curacy or small benefice

for many years, and subtract from the power of devoting any thing to charity, or even of supporting the appearance commonly expected from the clergy.

Such evils, it may be asserted, are incidental to all academic societies, and cannot be remedied without reviving a more rigid discipline than is likely to be endured in these days, when youths are distinguished by a premature ripeness, and early claim the privileges of manhood.

But allowing that it would not be feasible to new model some of the university statutes, regulating manners, which are now obsolete, the most timid policy alone can suggest that idleness, dissipation, and profligacy are too firmly seated to admit of cure, or at least of palliation. For the government of every college is almost arbitrary, and the tutors, with the approbation of the master and other resident fellows, may prescribe any line of study, any mode of conduct without one of those in a state of pupilage daring to oppose their authority. By regularly requiring the presence of all the students at lectures, making no exception in favour of any order, the effrontery of idleness would probably be abashed; and by appointing one of the lectures at the usual time of bacchanalian revelry, the courses of dissipation might be successfully traversed. Were constant attendance at chapel enforced with the greatest strictness, and the delinquency of repeated absence followed by public censure, or even, in case of inveterate transgression, by refusal of testimonials for ordination; were the gates closed at an early hour, and neither ingress nor egress afterwards permitted, religion might receive more exterior reverence, and regularity of conduct, at the hours now marked by greatest licentiousness, become indispensable, when neglect of public prayers was branded with the punishment of profaneness, and nightly rambles were invariably construed into the projects of lewdness. Such requirements and restraints ought not to be thought hardships by those who profess an intention of becoming the ministers of that religion, which uniformly inculcates

self-denial and mortification of every carnal propensity. Some discipline is certainly necessary to prevent those who are marked out for preachers of righteousness from early devoting themselves to the pursuit of worldly pleasure, which they profess to have renounced, or from falling into those snares of temptation laid by the subtle enemy of mankind, against which it is their duty to guard others. Many indeed have loudly praised those of the clergy, who have divested themselves of all professional peculiarity, and appeared in no way distinguished, except by their garb, from other men; but the praise should be contemned as insidious, since it would take from instruction its authority, and from example its influence; for it would render acquiescence in received opinions the test of Christian charity, and conformity to fashion the practice of virtue. But it should be the business of education early to implant a stability of Christian principle, which cannot be moved by the pleas of self-indulgence, or perverted by the plausibilities of irreligion; then might be expected a just knowledge of the clerical character, and an efficient discharge of its holy functions.

There are colleges, which, by pursuing a spirited line of conduct, and disregarding all petty obstructions to their schemes of improvement, even the want of co-operation from parents, have risen into deserved reputation for sobriety, order, and studiousness. The steady exertions of the tutors to preserve pure manners, and instil Christian principles, have proved eminently successful; and, under their direction, the acquisition of knowledge, and the advantages of society, have not been countervailed by the pride of learning or the loss of piety. Their labours have redounded to the unspeakable benefit of numerous parishes; their names will be had in honour by the generation of the righteous; and their praise is in heaven.

But objections may be justly raised, not only against the discipline and government of the universities, but their studies. In one of them, to which the

following observations more particularly apply, from the days of Sir Isaac Newton, mathematics have continually increased in estimation. That they deserve attention, will readily be granted, without recurring to their eulogium by Plato, or their dispraise by Swift. Those who fully comprehend the elements of Euclid, need not the precepts of logic; they must acquire some precision of thought, and a clear mode of arranging ideas. Dissipation of mind, or vagrancy of imagination, those bane of juvenile study, are better remedied by moderate attention to mathematics, than by any artificial schemes proposed by the ingenious for fixing the thoughts.

By that part of mixed mathematics which relates to the laws and operations of nature, the mind is expanded, and taught to discover order and beauty amidst seeming confusion and deformity. The utility of natural philosophy, in every department of life, is too well known at this time, when it claims at least its proper share of attention, to require any elucidation. Yet if this part of science, explaining the wisdom and power of the Creator, be studied, must young men, designed for the ministration of the Gospel, dive into the very depths of pure mathematics? What is their use almost in any case; and in particular, what relation have they to theological pursuits? Is the midnight oil to be consumed over De Moivre, that the chance of an ancient manuscript of an epistle being authentic may be calculated? Does all Waring's most recondite, laboriously generalising works, contain a solitary discovery, nay an idea, which a clergyman may turn to an useful purpose? If not, surely the time consumed in such studies is wasted.

To reply that classics and divinity are not neglected, is scarcely admissible; for generally a person earnestly engaged in the deeper parts of mathematics seldom turns to other studies, or, if he do, it is with a relaxed mind and a divided attention. Were lectures indeed given on Quintilian instead of Tacitus, on Demosthenes instead of Sophocles, there would be some reasonable expectation that the utility of

an acquaintance with the best canons of composition, and the finest models of pulpit eloquence, might interest, for a short time even the most eager candidate for university honour and college emolument. Beausobre's Introduction to the New Testament demands not by depth of research any severe study; it is therefore read in haste, and having answered the purpose of a college examination is hastily forgotten. Lectures on the Greek Testament *might* be rendered interesting and highly useful.

Even on the supposition that a competent knowledge of divinity has been obtained by the student to qualify him for his clerical office, yet, from having allotted so large a portion of his time to mathematics and natural philosophy, he generally acquires an inordinate love of reasoning, which is apt to pervade sermons addressed to the most illiterate and ignorant congregations. Of what advantage can it be pertinaciously to argue on controverted points of doctrine, and to deduce moral duties from metaphysical origin, when neither information can be given to the understanding, nor warmth imparted to the best affections of the human heart? Such sermons insult the wants of a common audience, and betray the weakness of youthful knowledge.

It may however be urged, that although close reasoning be not adapted to the capacity of the multitude, yet in many cases, subjects of primary consequence to Christianity, being assailed by infidels, require discussion and proof for the satisfaction of the more intelligent frequenters of the church.

When the opinions of free-thinkers are so generally disseminated, not to expose on every proper occasion, their fatuity, or not to prove that his own religion is founded on a rock, and cannot be moved by the idle blasts of scepticism, would be unpardonable negligence in a clergyman. His arguments may be understood by a few only; but those few may retail the knowledge they have gained, and satisfy the inquiries or dissipate the doubts of the less informed. And whether the people be convinced immediately from the pulpit or through the intercourses of society,

it matters not; but it is of great importance, that they should have clear notions of their religion, and that their conversion should proceed from conviction; for if that grand source be wanting, the stream may ebb and flow obedient to the influence of the animal spirits only.

To blame one mode of education and its consequences is not to recommend another; yet it may be supposed, that if mathematics be degraded from their supremacy, classics must be exalted. Both deserve praise; but neither ought to occupy a considerable portion of life, after reason has attained maturity. The classical authors justly employ the studies of boys at all public schools. Should they be neglected in the universities, the labour of years would be thrown away; for unless knowledge be progressive, it must be retrograde. If the most finished models of classical literature were not studied for the laws of composition and the formation of taste, yet collateral advantages should recommend them to every clergyman. Whence is to be derived the higher evidences of the authenticity of the Christian religion? How are all the arguments and cavils of a long line of sceptics, from Celsus to Gibbon, to be answered? Without an intimate acquaintance with the languages of Greece and Rome, the champions of the church would fight with weapons which had not been proved, and retire confounded to repair their fault. It is not creditable to the clergy to neglect the fathers of the church. Although these venerable men be not free from tediousness, obscurity, and error; yet their piety and zeal, their knowledge of apostles and apostolical persons, and their acquaintance with the usages of the early Christians, should entitle them to marked respect and high authority. But now the gloomy Tertullian and the lively Augustine are, in general, alike condemned to the obscure shelves of a bookseller's shop, or an all-receiving library. Even scandal rakes not into the monkish reveries of the vehement Montanist, and curiosity slumbers over the confessions of Hippo's communicative bishop. Original works should claim the chief regard of

the student in divinity. Knowledge which has flowed through many channels is apt to be polluted, and is liable to receive a tinge from the varying hues of fashion.

W. B.

For the Christian Observer.

REMARKS ON A PREVAILING ERROR.

AMONG the unscriptural practices with which popery has been reproached, is that of *auricular confession*. It is to be feared, that the members of the Romish Church might find, in some Protestant professors, good ground for revenging the censure, by charging them with what is still worse—*mere auricular Christianity*.

Philosophers have disputed concerning the residence of the soul, whether it be the pineal gland, or the brain. Anatomists have differed respecting the seat of life; some placing it in the brain, others in the heart. And divines have laboured hard to ascertain the share which the understanding, the affections, and the will, respectively possess in the cultivation and exercise of religious principles.

The persons, however, who are above alluded to, and who deserve to be made the subject of a few observations, appear to have determined for themselves, and as far as respect themselves, that the life and soul of religion dwell in the *ear*; and that the preaching of the word of God, which some have supposed to be calculated to inform the understanding, interest the affections, and regulate the will, concerns no other part of the man, than the two little auditory organs, which are situated on each side of his head.

An idea so strange might be ridiculed as fanciful, or rejected as uncharitable, did not experience continually multiply the proofs, which convince a Christian Observer, that such an idea is at least implied in the habitual conduct of many who bear the Christian name, and attend, even with exemplary regularity, the ordinances of the sanctuary.

It is unnecessary to dwell on the more gross instances of this *auricular Christianity*—such as that of the man who goes home on the evening of the Sabbath, highly delighted with an ex-

cellent sermon on *gentleness*, and quarrels violently with his wife on account of a trifling error or omission in domestic economy; or that of him who intersperses his eulogistic detail of a discourse by his favourite preacher, on the third commandment, with continual vain repetitions of the sacred name; or that of the man, who, amidst the luxuries which compose his six o'clock Sunday dinner, derives to himself an accession of complacency, from the rapturous admiration with which he has been inspired by an eloquent sermon on the duty and advantages of temperance and frugality.

It may be rather desirable to lead the attention of the reader to some of those instances of inconsistency, between the religious doctrines which men hear and approve, and the practices in which they are habitually engaged, which, being less gross and palpable, more easily elude the detection, and are therefore more dangerous.

With this view it may be useful to advert to the conduct of certain hearers of Sermons, as it respects their estimation and pursuit of “the world, and the things that are in the world,” and the tempers which they exhibit and indulge in their families.

Now how frequently do we observe in those who do not accidentally fall under, but select and attach themselves to the ministry of a strict and spiritual preacher of God’s word, an earthly-mindedness, a conformity to the customs and fashions of the world, a fondness for expensive elegance, ostentatious grandeur, and profuse living, all diametrically opposed to the instructions which they profess to receive and approve, and upon which they so sedulously attend!

Were we to mark the apparent zeal and delight, with which such persons frequent the sanctuary, we might conclude that their only anxiety was respecting that house which is not made with hands, which is eternal, in the heavens. But did we follow those same persons home, we should see many of them lavishing their attention, time, and expense, on the splendid decorations of a perishable earthly dwelling, and perhaps compelling their servants to ex-

haust the strength of their bodies, and even, in some degree, to forego the care of their souls, in order to preserve the polish of their furniture, and to prepare the endless superfluities of their prodigal entertainments.

It is curious sometimes to hear certain professors of religion descanting, with apparent conviction and delight, on the spiritual lessons which they have received; while almost every article of dress which they have on, at the very moment they are speaking, demonstrates to how little purpose such spiritual instructions have been given them.

With respect to domestic tempers, how frequently do the zealous followers of the *sound* of the Gospel appear to those who are acquainted with their daily life, as if they thought, that with whatever ardour they may go abroad in pursuit of religious knowledge, it is perfectly unnecessary to bring back any fruits of that knowledge to their own houses; and that they cannot better express their gratitude to God for the instructions which they receive in his house, than by leaving them all behind them when they depart out of it.

Of persons such as these, we are too often compelled to pronounce, that while they exhibit to the world, and more especially to those with whom they associate in public worship, the profession of discipleship and conformity with him who was meek and lowly in heart, they are almost Egyptian task-masters among their servants, and altogether morose tyrants or passionate furies among their children.

The case of such persons is lamentable and dangerous. They have an idea, that they prove themselves such sound Christians, by an abundant hearing of God's word on the first day of the week, that they may, with perfect impunity, pass the other six days in the indulgence of tempers which God hates, and in practices which he has expressly forbidden.

It is probable, that of all the duties in which a Christian can be engaged, there is no one which calls for so little spiritual exertion, or which so little puts his sincerity to the test, as that of hearing a good preacher. But if this were (what too many think it, or rather

make it) the only, or principal employment of the Sabbath, the due sanctification of that day would be, comparatively, an easy task: it would not then be, as it certainly now is, a work which demands no common abstractedness of thought, a great spirituality of temper, and a predominant love of him to whom the day is to be devoted.

The other ordinances of the sanctuary require far more predisposition of mind, in order to their being pleasant as well as beneficial, than the one of which we have been speaking. Supplication and praise can then alone be delightful to the worshipper, when they issue from a prepared heart: whereas a hearer of a sermon may be delighted through no other cause than the preacher's eloquence, and attracted to a sedulous attendance at church by no better motive than the preacher's popularity.

It may be confidently asserted, that he who feels little or no interest in the service of our church, till the preacher has ascended the pulpit, has awful reason to suspect, that he has not brought with him a rightly disposed mind, and to fear that he will not carry away with him an edified understanding.

It is allowed, that some of the present exercises of a saint on earth should be, in a certain degree, anticipations of the future exercises of a saint in heaven; and that one of the purposes of the earthly Sabbath is that of training us up for the enjoyment of the eternal Sabbath, in the kingdom of glory. Those therefore who limit the occupations of the Lord's-day to the hearing of sermons, should be reminded that there will be no preaching in heaven.

Every precept of Christ is obligatory on his disciples; and the persons whom this essay has been designed to admonish are requested to consider, how they mutilate the plan of the Gospel, and dishonour the authority of its divine author, who live as if they supposed, that the command which says, "He that hath ears to hear, let him hear," contains, exclusively, the whole sum and substance of Christian duty.

ONATRAMA.

For the Christian Observer.

A Sect of which no Account is to be found in any Ecclesiastical Historian.

ALTHOUGH a pious reader of church-history must be grieved to see into what a multitude of different sects the Christian world is divided, it may, nevertheless, be a pleasure to know, that there is one in existence of which those memorials give no account; it being a sect of so peculiar a character as to be inimical to all sectarianism, though utterly averse to intolerance. The first of these circumstances constitutes so essential a part of its character, that I can think of no better term, by which the persons here intended may be described, than the following title,

THE ANTI-SECTARIAN SECT.

It should be observed here, that if it be necessary that they have a distinguishing name, we must give it to them; they themselves having assumed none. They are perfectly satisfied with that name which was given to the followers of Jesus, some hundreds of years ago, at a place called Antioch.* In that name they glory; and they wish that the disciples of their master had never been known by any other title than that of CHRISTIANS.

They lament the divisions into which the Christian Church is now rent. They consider them as having sprung as much from the depravity, as from the infirmities, of human nature; from a haughtiness of requisition in those who had acquired power, an unreasonable scrupulosity in those who were required to submit, or the wayward disposition of fantastical and untractable minds. From such sources do they consider that humiliating fact to have proceeded, which the infidel often brings forward with no little triumph—the divided state of the Christian world.

Greatly would they rejoice to see the Church on earth resemble that which is in heaven, in unity as well as in holiness: but they have no hope, at this late period of the world, of reducing all its members to one model. They conceive that a more practicable duty is incumbent on Christians; namely, the

* See the Acts of the Apostles, chap. xi. 26.

exercise of that forbearance, candour, and brotherly love, towards those who differ from them, so repeatedly and so forcibly inculcated in the New Testament.

I am not describing a people who hold all opinions alike important. There is an undefinable class of men called Latitudinarians, whom, perhaps, the reader may conceive to be the persons here described. To obviate such a mistake, I should apprise him, that the *Antisectarian* differs totally from these. They seem to be indifferent to some truths that are essential to Christianity. He is zealous of them. He may resemble them in his temperate conduct, with respect to the mode in which Christianity is expressed; but he is far from being indifferent to the thing itself; on the contrary, he has it greatly at heart. Though he would not force you to shew your *repentance towards God*, or to express your *faith in Christ*, or to offer up your prayers to the Almighty, under precisely the same external circumstances with himself; yet, that you be a penitent, that you have faith in Christ, that you pray daily to God, that you endeavour to live to his glory, are with him matters of infinite consequence, which he earnestly desires to take place in your case, because he considers them as the only grounds of hope in his own.

The people of the *Antisectarian sect* have not formed themselves into a distinct society, but are distributed through various classes of Christians. It may be doubted, on this account, whether they can, in strict propriety, be called a sect; and, indeed, it would be very difficult to maintain the affirmative of this question, if the following reasons be not deemed sufficient; namely, the distinguished rank in which they hold the *vital principles of Christianity*—their averseness to claim to themselves exclusively the honour of being considered as true Christians—and their consequent readiness to allow this honour to many who differ from them in some circumstantial points of religion, not deeming these of equal consequence with its essential qualities, but accounting that man the best Christian, though a member of a Church less pure than

they conceive their own to be, who excels in the faith, the charity, the humility, which belong to the character. And with respect to such of the Antisectarians, as belong to the Church of England, I have found them capable of acknowledging and honouring the piety found among Dissenters, without the least diminution of attachment to the constitution of their own Church, for which they are particularly thankful to God, as conceiving it to be peculiarly adapted to forward the great purposes of the Christian Revelation. In short, they pity the man, whether within or without their society, who is shut up within his own community, and never looks, with an enlarged mind and benevolent heart, beyond the contracted circle of those, with whom he agrees in the circumstantialis of religion.

They take an interest in the welfare of every society which professes the Christian name, and, as opportunities present themselves, are ready to promote the edification of its members; their object, however, not being so much to proselyte them to their own communion, as to reanimate them, by exciting attention to the vital truths of Christianity. In the ardour with which they desire to see this end accomplished, they can rejoice to hear of any writer or preacher in another Church, whose heart is evidently alive to the eternal interests of the community to which he belongs, and who labours not so much to enlarge the size of that body, as to increase its spirituality; and should his efforts occasionally discover a taint of undue predilection for what is peculiar to his own Church, they forgive it, seeing that the governing motive is the promotion of genuine piety. Thus with a rooted aversion to popery, which they consider as the grand apostacy foretold in the scriptures, they regard the writings of some of its adherents, as having a happy tendency to promote the life of religion in the soul, and they are, therefore, ready to aid the circulation of such writings in that community for which they were immediately intended.

If they publish any work of their own with a view to ameliorate the views and conduct of the members of other

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churches, they can leave untouched less essential points of difference, and content themselves with seizing on admitted truths of prime importance, in order to convey, through that channel, such arguments or exhortations as tend to the spiritual improvement of those at whose benefit they aim.

In their own community they are not always spending their strength on those topics which tend to increase the bitterness of party zeal. If, indeed, the occasion demand it, they are ready to produce a meek and manly defence of the doctrine or worship of that church to which they belong; but they are generally employed in urging upon all, those points which are of perpetual and indispensable necessity, and without which there can be no salvation to any man, however unexceptionable his Church may be.

Their minds are too much occupied about great truths to be influenced by little circumstances, and this preserves them from the spirit of innovation. They are averse to minute or unimportant alterations, even though, in themselves considered, they should be improvements; lest, prejudice being thereby awakened, more should be lost than gained. Knowing that they have opposition enough to contend with, in the aversion of human nature to the essentials of religion, they wish to reserve themselves for that necessary combat, without making any diversion of their force to objects of comparative insignificance. This caution they think incumbent upon them at all times, but especially when there appears a tendency towards a dereliction of the essential doctrines of the gospel. They account it unwise to urge inferior points, when those of supreme importance are at hazard.

Another thing which prevents them from innovating in religion, is their dread of schism. They would not break the unity of the Church, by attempting to alter that order of things, which, though not perfect, may yet be retained without endangering or impeding the salvation of men; and they are fully aware, how much the magnifying of trivial circumstances tends to alienate men's minds from ancient es-

tablishments tried utility, to induce a tenaciousness on such points, and thereby to form separatists. Holding schism to be a great and ruinous evil, they take care that they do not, by such a conduct, indirectly contribute to it.

And not only do they guard against sectarianism by their conduct, with respect to things of small importance, but even by the manner in which they enforce truths of the highest consequence. If some essential point of Christian doctrine be neglected, their love to God, and their love to man, both require them strenuously to assert and maintain that doctrine. But while discharging this duty, they are careful not to let their zeal betray them into any thing which may be the occasion of sectarianism, or be fairly interpreted as a proof of a sectarian intention. If the doctrine in question be fallen too low, they conceive it to be their bounden duty to raise it to its proper place, but no higher. To elevate it above that point, to urge it with a zeal which tends to obscure other revealed truths, and to lead men to suppose that religion consists merely in being right on that article, is the business of a sectarian, not of an *Antisectarian*.

Further, they are careful lest they should inadvertently forward the intentions of sectarians. If in concurring with a member of any other Christian society, for the purpose of furthering the propagation of genuine Christianity, they perceive, that under a profession of this catholic intention, their associate is after all only availing himself of the connection to increase the numbers or consequence of his own sect, they withdraw from him. They did not associate for any such purpose, nor will they aid such a scheme with the assistance of one of their fingers.

Among sectarian tendencies, they reckon that too forward disposition, in some persons, to emblazon every good action or character which happens to appear within their own circle. They are sparing of panegyric, because, even where there is much to commend, the subject is still a frail creature, who stands in great need of God's forgive-

ness. They judge it more conformable to the genius of Christianity, that religious men should remember, as well when speaking of one another as when speaking of themselves, how much more their lives fall short of the full measure of their obligations, than they rise above the ordinary level of general practice. This moderation they particularly observe with respect to such as they have been known to assimilate with in opinion and conduct. If a good action be done, or a good life have been exhibited, within their own circle, they do not call all the world to admire it, as if they alone were the people among whom human excellence was to be found. Such a conduct may answer the views of a party; but they have a nobler design; it is religion, not any particular class of religious men, which they wish to see held in high esteem. It is *true Christianity*, therefore, to which they endeavour to direct the eyes of men, and as its advancement is their predominant desire, they think it necessary to avoid all imputation of having another end to serve, the suspicion of which might impede or defeat them in their grand pursuit.

Having this object steadily in view, simplicity is one of their characteristics. They will have no jargon in their language. They make a point of discarding all cant terms, and are averse to Shibboleths. They likewise guard against pushing things to extremity. What the Holy Scriptures plainly teach, they hold fast; but are fearful of refining upon general truths, lest they should go farther than their guide will accompany them. This caution prevents their embarrassing themselves and others with minute objections and frivolous distinctions; evils of which they are so much afraid, that they keep a guard on their conversation before their children, in order to avoid the error of those religionists, whose quibbling table-talk tends to form a race of quibbling and fastidious objectors, rather than of humble and simple hearted Christians, who can discern and relish the substance of religion.

It only remains, that I obviate a suspicion which the above account may possibly have generated in some minds. It may be thought, that as the predominant object with the Antisectarians is the life of religion, they hold in contempt all that relates to its forms. This, however, is as much sectarianism as any thing else which may have acquired that name. They are free from it. They consider that to obtain the ends and purposes of Christianity, it is necessary that it have some form, and that the argument respecting its form is therefore an argument of great consequence; that form being unquestionably preferable, which is best calculated, all things considered, to accomplish the purposes of the Christian Revelation, while it is most consonant to the apostolic institutions. They think it of great importance that men should be attentive to the forms of religion. They themselves reverence those forms, as things pertaining to God, and have it much at heart, that they should be so administered and supported, as to give them the greatest possible efficiency as means of bringing men to God.

In short, it is their constant aim to watch over themselves and others, with respect to the **WHOLE** of Christianity. It is their earnest desire, that no part of it be neglected: and if they seem, at any time, more attentive to one part than to another, it is because that particular part may be lost sight of. According to the nature of the prevailing defection in religion, do they vary the direction of their zeal. Sometimes they are particularly attentive to articles of faith, sometimes to moral duties, sometimes to the power of religion, sometimes to its form, according as they perceive a disposition to neglect any part of that beautiful whole, the entireness of which, like an unbroken chain, they consider it their duty to preserve.

And as they are zealous that every part of this whole may be preserved, they likewise desire to adhere to every part with equal fidelity; so that there shall be no partialities in their religion, nothing that is disproportionately pro-

minent, nothing thrown back which revelation brings forward. The selection of favourite points is, in their view, a departure from a simplicity of faith. They will be of no school, but that in which Christ presides; and to all the dictates of their divine master, they desire to pay an equal attention.

VIATOR.

For the Christian Observer.

Extracts from the Common-Place Book of a Country Clergyman.

ON THE PREVAILING DISUSE OF SCRIPTURE LANGUAGE IN THE PULPIT.

THE dry moral strain of preaching, which has for a long time prevailed in the English pulpit, has been often justly censured and lamented, as well by the friends as by the enemies of our ecclesiastical constitution. In some instances, however, I am apt to think that the departure from evangelical doctrines is greater in *appearance* than in the *intention* of the preacher, owing to the unhappy disuse of scripture language in our discourses, and the adoption of other terms and expressions in their stead. The language of scripture is highly figurative. The change that must take place on the heart of a sinner to qualify him for heaven, is described by a *new birth*—a *new creation*—a resurrection from the dead, &c. The relation of a real believer to Jesus Christ is represented by various images, expressive of the closest and most intimate union, such as that of the *vine and the branches*, the *head and the members*, the *husband and the wife*, &c. Hence has arisen a persuasion, that the phraseology of the scriptures is hardly intelligible to the common people, and peculiarly liable to misapprehension and abuse; and it is speciously pleaded by those who avoid it on these accounts, that they give the *meaning* of scripture, if they do not employ its *terms*: they only reduce *figurative* to *plain* language, and by doing so, obviate the danger to which warm imaginations and bold presumptuous tempers might otherwise be exposed. Let it be allowed, that the doctrines of the Christian revelation are both *understood*,

and in *substance* derived by many who very sparingly use its peculiar phraseology; let it be allowed, that this phraseology has been abused by persons fanatically inclined; yet the question will occur, Does not God know best in what language to convey his own truth? And is it not presumptuous to suppose ourselves wiser in this matter than he? Besides, is there not reason to fear, that the disuse of scripture language may issue in a gradual departure from the *meaning* of scripture? And does not our experience corroborate this suspicion? Tillotson, and other popular divines, at the period of the Restoration, led the way in substituting human expressions for those of the Bible, and *they*, I doubt not, meant the same *things* with the Bible, though they chose to express them in other *words*. But to what has the imitation of those divines led *us*? What is *now* generally understood by the *reformation*, the *virtue*, the *good life* of their vocabulary, substituted for the *conversion*, the *holiness* and the *sanctification* of the scriptures? Something, I apprehend, very different from what the original adopters of these modes of expression meant by them. The mere moral, and unevangelical strain of preaching, so generally prevailing in this kingdom, and so much reprobated of late in the charges of our bishops, may, very probably, be traced in a great measure to this source. So that experience strongly evinces the danger of departing from scripture language in treating on divine subjects. Nor are there wanting other considerations to enforce the expediency of an opposite practice.

The language of human morals is cold, and affects not the heart like that of the scriptures; and hence what those preachers who adopt the former may suppose themselves to gain in clearness and precision, they lose in persuasion and energy. But let figures be solidly explained, and there will be no occasion to renounce the style of scripture, in order to make a wise and understanding people. Let a preacher, whose judgment is sober, while his heart is warm, teach his hearers to compare one part of scripture with another, and thus to make their Bible

its own expositor, and then no material inconvenience need to be apprehended. When one part is so explained, as not to trench upon another, but to harmonize with the whole, there will be little danger of abusing figurative language to the propagation of extravagance and absurdity. The flighty interpretations of injudicious preachers or hearers may be always checked, and brought back within the limits of truth and reason, by the application of this rule.

Again, God may be expected to bless *his own word*. "If any speak, says an apostle, let him speak as the oracles of God." Does not this apply to the *manner* as well as the *matter* of preaching? In this way the people will have their understandings enlightened, and their zeal kindled at the same time, and both by the light of heaven, not by the light of a taper of our own, which we pretend, whether truly or not, to have borrowed from it.

The real truth of the case however is, that figurative language, so far from being unintelligible, is not only interesting to the imagination, but informing to the understanding, beyond all abstract methods of teaching. Hence it was constantly employed by him, who knew what was in man; and the divine wisdom which spoke and wrote by his disciples and apostles, likewise adopted it. Experience has also fully proved its advantage; and it may even be questioned, whether any one ever came to a right conception of the truths of religion, without the help of scriptural metaphors and illustrations.

For the Christian Observer.

If we would gain a full view of any theological subject, our first duty is to search the scriptures; and though it may be a subject which leads us principally to the New Testament, yet unexpected light may sometimes be thrown upon it, by consulting the other part of the divine oracles. God has had a church in the world from the beginning; and if our minds are restricted within proper and chaste bounds, we may often reason not impertinently by analogy, from the Old Testament to the New. The point which the writer wishes to ascertain is this; whet-

the ministers of Christ ought to be upon an absolute parity, with respect to office and to order; or whether there ought to be governors and governed, as among other classes of mankind. If we look into the Old Testament, it is easy to see the order which subsisted in the Church, under the Jewish dispensation. The High priest was the chief, and was the first born of the house of Aaron in a direct line; the ordinary priests were his brethren, the younger branches of Aaron's family; and the Levites constituted the third order; they were the rest of the tribe of Levi, and assisted the priests in the execution of their office. Let it also be remarked, that the constitution of the Jewish Church was expressly by divine appointment, and it was then the universal church. Under the Gospel, "the priesthood being changed, there is made of necessity a change also of the law." (Heb. vii. 12.) The universal church is no longer subject to one individual High Priest. The High Priest of our profession, Christ Jesus, has appeared, and a mere typical worship is abolished. The claims of the church of Rome to universal dominion over the heritage of God, are absurd and impious. But it deserves to be well considered, whether the order of the ancient church was so far abolished by the Gospel, as that no faint resemblance of it should remain. If God was well pleased with the different ranks which his wisdom appointed in his sanctuary in former ages, there must be some strong reasons for laying this plan utterly aside. Though the Jewish church in our Lord's days was exceedingly corrupted, yet he enjoins his disciples submission to it, because it was of divine appointment. "The Scribes and Pharisees sit in Moses' seat, all therefore whatsoever they bid you observe, that observe and do." (Matt. xxiii. 2, 3.) If then it was the will of God that all distinction of rank and order in the church should cease with the Jewish priesthood, some intimations of such a change may be expected in the New Testament; either by express precepts, or by the example of Christ and his Apostles. Now soon after our

Lord entered upon his ministry, it is said, "He ordained twelve that they should be with him, whom also he named Apostles." (Mark iii. 14. Luke vi. 13.) And after that "the Lord appointed other Seventy also, and sent them two and two before his face," and gave them a commission to preach and to work miracles. (Luke x. 1.) In these transactions the order of the Old Testament is neither totally abandoned nor implicitly followed. The one High Priest of the Jewish Church is no more. But the Twelve Apostles are answerable to the number of the tribes of Israel, and the seventy disciples are answerable to the Seventy elders whom God appointed to assist Moses. (Num. xi. 17, 25.)

The Apostles, for some time after our Lord's ascension, had no idea of preaching the Gospel to the Gentiles. They therefore chose Matthias into the place of Judas, with a view to keep up a number of their own body in allusion to the twelve tribes of Israel. (Acts i.) By this it appears, that they considered the seventy as belonging to a different order. Christ himself had made an evident distinction, and they followed his example. When the Gentiles were admitted into the Christian church, the number of apostolical men was no longer limited. St. Paul and Barnabas were called to the office: inferior pastors, with authority similar to that of the seventy, were sent forth to labour in different places, and a new order of ministers was instituted under the name of deacons. Thus it appears, that in the Jewish priesthood, God appointed three different ranks of men, each of which had distinct offices, and no one might assume the office of another; that our Saviour began the order of his church with a distinction of offices; and that the Apostles, by instituting the order of deacons, completed the ancient number. These facts are drawn from the word of God, and may serve as a direction to an inquiring mind, in judging of inferior writings. It may be of use, however, to remark, that *Clemens Romanus*, who must have been contemporary with

several of the Apostles, in his Epistle to the Corinthians, mentions the High Priest, the Priests, and the Levites, in direct allusion to the standing orders

of the Church in these ages. See Clement's Epistle, Sect. 40.

WAYRING.

MISCELLANEOUS.

To the Editor of the Christian Observer.

SIR,

I AM a plain man, somewhat advanced in years; no enemy to learning and science, but possessed of little relish for that refined reasoning and logical subtilty, which are so frequently introduced into theological discussions.—Hence it happens, that whenever I read the productions of a metaphysical divine, I feel it prudent to proceed cautiously, and with the suspicious steps of a man walking in grounds where there are steel traps and spring guns, who is aware that his safety is connected with keeping in the broad and beaten path. It may be likewise proper to inform you, that I am one of those old-fashioned persons who maintain, that what is clearly conceived may be clearly expressed; and that he who does not enable his readers to enter readily into his meaning, may be suspected of not clearly understanding himself. With such prejudices as these, you will easily infer, that theological hypotheses inspire me with little more reverence than the reveries of a castle-builder, or the dreams of a glutton, being stubbornly attached to an axiom laid down by an old friend of mine, that a grain of sound knowledge is at all times worth a pound of speculation.

I have been a constant reader of your Miscellany since its first publication, and thank you heartily for the satisfaction it has generally given me. But I must complain, that you sometimes insert things which are "hard to be understood," by a man who generally annexes to the terms he meets with in books, their most simple, obvious, and grammatical meaning. I now take the liberty of troubling you with some difficulties which perplexed me in reading, p. 576, of your Christian Observer, for September; and if you, or the worthy clergyman its author, (if

he be living) will condescend to explain the subject to me, in a candid and perspicuous manner, perhaps many of your readers may be instructed and gratified, no less than your sincere well-wisher.

G. S. W.

The Country Clergyman uses the word "habit," "power of habit," and "power over habit," in a sense not sanctioned by common use, and not very intelligible. *e. g.* The *power of habit*, is love of that habit; the *power over it*, is averseness from it. (p. 576.) I formerly learned from Mr. Locke, and others, that the word habit signifies the power of performing an action with facility, in consequence of having frequently repeated it. Now, Mr. Editor, if this notion be a right one, that it is a power acquired by the mind, will you explain to me what is meant by love being the power of habit. I have always supposed love to be a power, or faculty of the mind; habit is likewise a power, or mode of the mind; to call love, therefore, the power of a power, is something like a solecism. The Country Clergyman proceeds to puzzle me still more by saying, that an irresistible habit and supreme love, are synonymous terms, or imply the same thing. But, Sir, are not habits, deeply rooted, and irresistible habits, often persisted in where there is a strong aversion of mind to them?

That the plea of habit forms no excuse for vicious indulgences, is a true and intelligible proposition, since the facility with which a criminal act is perpetrated, arising from the frequent committing of the crime, cannot lessen its sinfulness. But it does not necessarily increase the guilt; for, although it may prove the agent to be more hardened in wickedness, it does not augment the turpitude of the individual

act. Sir, the proposition with which the Country Clergyman began his paper, was perfectly clear and intelligible, till he set about proving it metaphysically; but from the moment he began to be deep, he eluded all further pursuit, by burying himself like an eel in the mud.

I crave your patience a little longer, Mr. Editor, while I request the solutions of a difficulty which has perplexed me at the conclusion of the same paper. The Country Clergyman informs us, "that a man cannot be blamed for not doing what is out of his power—and that few are aware of the difference between an inability natural and involuntary, and that want of power which results wholly from moral depravity."

According to the plain literal meaning of those words, I conceive, that the same arguments which will prove a man not blame-worthy, where there is a want of natural power, will prove him equally inculpable where there is a want of moral power; provided the word *power* be used in the same sense in each proposition. If a man be really without *power*, in the proper and absolute signification of the terms, whether he never had it bestowed, or lost it by his own fault, or were deprived of it by accident, can make no difference with respect to his responsibility as a moral agent. A man may, indeed, commit a criminal act, by breaking his leg; but he is not culpable for not walking.

I have only to add, Mr. Editor, that if you, or your Country Clergyman, should consider me as making an awkward figure on metaphysical ground, I hope you will charitably impute it to natural inability.

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To the Editor of the Christian Observer.

SIR,

As I presume that you esteem it lawful, not only to tell a person of his faults, but also (if possible) to foretel his misfortunes; I make no apology for what I am going to address to you.

That I may neither torture your curiosity by prolixity, in coming to the point, nor impeach your fortitude by an affectation of delicacy, in gradually breaking to you my intelligence; I

proceed at once to inform you, that whatever you may think, and however your friends may flatter you, the Christian Observer, as it is now conducted, will not, cannot prosper.

Allow me, Sir to tell you, that your system is *radically wrong*; and the grand error of it is, that you consult, not the prejudices of the million, but the judgment of the few; and thus, by sacrificing what is politically expedient, to what is morally right, deprive your work of the thousand various attractions to which the greater number of periodical publications owe their fame and circulation.

But, Sir, let me assure you, that an obstinate perseverance in your present plan must necessarily operate as a fatal impediment to the success of your undertaking: and I am extremely ambitious of giving you a timely warning, that you may consider, before it be too late, and wisely amend your system.

A very absurd and prejudicial circumstance in your scheme, is the maintenance of so much *moderation* upon all subjects. Now, Sir, where have you lived, not to know, that nine hundred and ninety-nine people in a thousand *hate* moderation!

In order to illustrate my positions, and to demonstrate your error, I must take the liberty to inform you, that your moderation upon certain controverted points of religious doctrine, has displeased all the *zealous* partisans on both sides of the question. The bigot to the extremes of Calvinism abhors you, for supposing that an Arminian is any thing better than a deist: and the bigotted Arminian is equally enraged with you, for not agreeing with him that every Calvinist is a madman. The rigid and intolerant High-churchman will never forgive you, for appearing to suppose, that any man can possibly be saved out of the pale of his own communion; and the dissenting zealot thinks fire and fagot too good for you, for giving such a decided preference to our excellent, venerable, and apostolical establishment.

Let me also hint to you, that the authors, whose works you review, must

needs be almost universally dissatisfied with you. You, forsooth, cannot tell us of a writer's excellences without also disclosing his *faults*; so that, of wholesale unqualified praise, at your hands, no man can now entertain any reasonable expectation. You appear to be a total stranger to the many happy-little arts of conciliating literary men, especially to that of celebrating their merits in full-flowing strains of panegyric, unbroken by any ungrateful mention of errors and imperfections.—Fie on it! oh, fie!—You a reviewer!

Deign, my good Sir, to accept a few instructions from me. I do not pretend to the merit of inventing the expedients which I recommend. On the contrary, I confess, that I have collected all of them from some one or another of the Reviews and Magazines, in the production of which, the present rich, happy, and learned age is so astonishingly prolific.

In the first place, it is absolutely necessary for you to make a decided choice of one side or the other, upon every disputed point, especially in religious concerns. You must not suppose that (for instance) it is sufficient for you to support simple Christianity upon the broad basis of God's word: you must, if you would be read, if you would please and be popular, attach yourself closely and exclusively to some one peculiar human system; and when you have done this, if you go all lengths with your party, call your antagonists by an abundance of severe appellations, and bespatter them, once a month, with plenty of abuse, you may assure yourself of a host of readers, admirers, and patrons, even though you do not exhibit a grain of merit in any other instance.

If you should choose the Arminian side, you must declare, that "no person ever wrote upon the Calvinistic scheme like a gentleman"—that all Calvinists are fatalists, necessitarians, blockheads, idiots, madmen, schismatics, and republicans. If, on the contrary, you attach yourself to the Calvinistic party, you must then pronounce all Arminians to be poor, dull, blind creatures, who know nothing of the

Gospel, and are to be held, if not burnt, as heretics. I presume, Sir, to give you these hints, as I am apprehensive that you may need these, and even more, in order to put you into the right and accustomed method of exercising, with energy, dexterity, and vivacity, the rhetoric of vituperation.

You must also, Sir, either maintain that the Dissenters are the only true worshippers of Christ; or plainly intimate, that they will, one and all, be inevitably lost. No middle course will be acceptable. It will not do for you to cleave to the Church yourself, and, at the same time, charitably hope that they, who may be educated Dissenters, or who through ignorance or prejudice forsake the Church, or who are placed by Providence in countries in which no such Church exists, may possibly be saved; for although it might be right, just, and christianlike to do so, it is not—mark me, Sir—it is not politic: for there are certain people who will affirm, that he who allows that a Dissenter can possibly be the object of the "covenanted mercies of God," must inevitably be a thorough-paced Dissenter himself. Consider also that your mild spirit of liberal toleration, however it may conciliate the respect of the pious, conscientious, and soberminded Dissenter, will, however, be insufficient to satisfy, or please the main body of Separatists. To gratify them, you must not only tolerate, but you must *encourage* them; nay, you must justify their secession, and laud their violence against the church, as a holy zeal for the independence of man, and for the spirituality of religion.

In the conducting of your review, you must also attend to another piece of instruction, which is to be gathered from the examples of contemporary critics. The main point to be considered, on your commencement of a critique upon any work, is, whether the author be of your own party—if he be *not*, you must allow him no merit, and show him no mercy. If he *be*, you must not impute to him one fault, although he may have a thousand; and an illimitable scope must be given to all the hyperbole of praise, in order to accumulate every imaginable honour

upon his head, and to exhibit him as a paragon of excellence—as the monopolist of more than human perfections, and the fit and deserving object of universal idolatry.

But I must close this detail of admonitions, lest I tire your patience. Let me, however add, as a general principle, that conscientious impartiality, and quiet moderation, may be very good qualities, but they are not very profitable ones; and, therefore, if you would thrive and prosper, you must make haste to discard them. If you follow my advice, I shall entertain some hope of your growing success. But if you reject it—if you prefer the solid and temperate approbation of the sober-minded, to the impassioned and clamorous admiration of the enthusiastic and impetuous—if you prefer the doing good, to the gaining fame; and the promoting genuine piety, to the supporting a human system, or the pleasing a religious party—if you refuse to gratify the lovers of controversy, by fierce contentions; or the admirers of slander and sarcasm, by bitter philippics—if, in short, you are obstinately bent upon making no sacrifices to popularity; and upon pursuing peace, truth, and righteousness, at all hazards; you must reckon upon many a lost friend, and, I fear, a very contracted circulation: for your readers will soon

be confined to the narrow circle of those old fashioned Christians, who love truth and religion for their own sakes; and therefore approve and support whoever honestly labours to advance them, although he may neither have the fortune to coincide with them in all their prejudices, nor the complaisance to encourage their failings, or flatter their foibles.

C—r, Oct. 1802.

T. D.

To the insertion of the above letter, which we have received from a very kind, and evidently partial correspondent, we have only felt one objection; namely, that it bestows on our work more unqualified praise, than, we fear, it deserves—at the expense too of other publications, from the comparative worth of which we have no wish to derogate. We are sensible of our own fallibility, and of the temptations to which we are exposed, as well in consequence of the opposition of enemies, as of the too partial approbation of friends. But we can assure our readers that it will be our anxious wish not to purchase popularity by sacrificing what we deem to be the sober truth at the shrine of any party; and also to maintain still more uniformly, that moderation for which T. D. is pleased to commend us.

REVIEW OF NEW PUBLICATIONS.

LVIII. *Illustrations of the Truth of the Christian Religion.* By EDWARD MALTBY, B. D. Domestic Chaplain to the Lord Bishop of Lincoln. Burges, Cambridge; Rivington, White, and Hatchard, London.

To establish the faith of man in the revealed truths of God, is an object of such great extensive, and even eternal importance, that whoever zealously endeavours to contribute to its accomplishment, deserves praise for his design, however moderate may be his abilities, and however inconsiderable his success. But when to such a laudable design is added an execution, which displays respectable talents, advantageously exerted in elaborate and extensive investigation, we feel ourselves called upon to render a tribute

of applause, which few other literary achievements can challenge. To such a tribute Mr. Maltby has preferred an honourable claim, by his "Illustrations of the truth of the Christian Religion."

After a dedication to the Bishop of Lincoln, in which that prelate's "strict and discriminating inquiry into the pretensions of candidates for holy orders," is placed foremost in the enumeration of his merits—and a Preface, in which the occasion and object of the work are briefly declared; Mr. Maltby proceeds to a discussion of "the internal evidence of genuineness and authenticity in the books of the New Testament." This evidence he collects from the following circumstances in the evangelical writings—"1. Style and idiom.—

2. Minuteness of detail.—3. Absence of all party spirit.—4. Candour of the writers, in relating their own failings.—5. Agreement of the facts, with the supposition of a miraculous interference.—6. Uniform preservation of character." Various other proofs are added, "arising from a comparison of the genuine Scriptures with the Apocryphal books."

"The proof arising from the nature and strength of the prejudices of the Jews," constitutes the subject of the second chapter. From a well-conducted review of these prejudices, it is justly and ably argued, that it is in the highest degree improbable that an imposter, who wished his impositions to succeed, would have maintained, against such prejudices, an opposition so early, so pointed, and so uniform, as that which was displayed by our Lord. The prejudices which are most insisted upon, with a view to this argument, are those which arose from the high opinion which the Jews entertained of their peculiar dignity and privileges; their expectation of a Messiah invested with temporal sovereignty; and their confident persuasion of the perpetuity of the sanctions of the Mosaic law.

The following extract from this chapter, contains some impressive observations, and may serve as no unfavourable specimen of the style and ability of the author.

"If such was the conduct, and such were the doctrines of Jesus and his Disciples, and if such were the consequences of the religion which they published to the world, it is to the last degree improbable, if not morally impossible, that Christianity should have originated in mistake or artifice. If we consider it is an human scheme, brought about by human agency, it is necessary for us to recollect, that Jesus being born in Judea, of Jewish parents, and educated in the law of Moses, must have felt from his infancy a profound reverence for that law, and imbibed, with the very air he breathed, a firm conviction of its divine authority, and of its sacred obligation, and unchangeableness. It would not be the case with a Jew, as with many of the heathens, that he looked upon the religion of his country as part, or wholly, untrue; to which he conformed as a matter of state policy; for which, whether any other were substituted, and to which, whether any additions were made, was perfectly indifferent, provided there was a state religion. The Jews un-

questionably considered, and still do consider their religion as delivered immediately from God; they believed that the author of the universe watched over its preservation; and that he punished or rewarded them, according as they conformed to its regulations, or disobeyed its injunctions. With them too, religion was not abstracted from civil concerns, nor from the privacy, or the engagements of domestic life; it did not stand aloof, as it were, from their ordinary occupations, but it was entwined with their very thoughts, and interwoven with their habits; it mingled itself with the familiarity of social intercourse, and clung to the discharge of every public duty. With them it was education, morality, law, custom, amusement, employment, riveted by all the ties of habit, enforced by all the sanctions of authority, and combined with all the feelings of prejudice. A Jew wore the mark of his religion in his body; it formed a part of his dress; it was the subject of his conversation; the object of his pride and of his affections. He conceived its excellence to be equal to its permanence; the one, as derived from the author of all good; the other, as assured by the promise of truth and omnipotence. He therefore had no more conception that it wanted improvement, than that it would be temporary in its duration. He was as little disposed to admit the propriety of any alteration in it, as he was to believe, that its sacrifices would cease, its ceremonies be abrogated, or its temple destroyed. For this he willingly encountered the scorn and contempt of the rest of the world; and in defence of it, he was ready to lay down his life.

"Surely then, it may be affirmed, that it never could have entered into the head or heart of a mere Jew, that the law of Moses fell, in any way, short of perfection; that its ritual injunctions were to be abolished; that the distinction between Jew and Gentile was to be utterly done away; nay, that the Gentile was to be admitted to the benefits of the promised kingdom of the Messiah, while some even of the once favoured children of Abraham would be excluded. Far less likely were such ideas to occur to any one, who should take upon himself the title of the expected Messiah; whose office was universally believed to be that of restoring and extending the influence of the Mosaic law, and erecting a temporal kingdom, to rule without limitation, and to endure without end." (p. 92—95.)

The third Chapter is occupied in a review of the conduct of the disciples of our Lord: many instances of which are shewn to be wholly inexplicable, upon any other principle whatsoever, than that of the disciples having obtained a thorough conviction of the truth of those spiritual doctrines, which they had received from Christ, and afterwards taught in his name; a conviction

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which is the more remarkable and important, inasmuch as it was not the immediate result of the first evidence which was afforded them; but was established upon the gradual overthrow of repeatedly reviving doubts, and strong and obstinate prepossessions.

A reflection occurred to us, in our perusal of this chapter, which it may not be superfluous to record. In the 134th page, it is said, respecting Christ and his Disciples, that "he adapted his language to their national ideas, and declared, Verily, I say unto you, that ye which have followed me, in the *re-generation*, when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." A note is subjoined, at the bottom of the page, in which it is observed, that *the phraseology of this passage is highly oriental*.—It is not on the particular application of the term, *oriental*, in the present instance, that we stop to remark;* but on the general necessity of exercising caution in the use of it, in every instance; especially in works which are

* We do not see the propriety of using the adverb, "*highly*," in this instance.

We shall perhaps gratify some of our readers, while we give a more correct view of the above mentioned passage of St. Matthew's Gospel, by laying before them the exposition of Bishop Hall, who, in his treatise on "Episcopacy by Divine Right," having quoted this text, says—"In the regeneration, that is, as Cameron well interprets it, in the renovation of the church; for, under the state of the Gospel, the church was as new born, and made anew, according to that of St. Paul, *all things are become new*; alluding to the prophet Isaiah, ch. lxv. ver. 17. And Beza himself, though he made a difference in the pointing, and thereby in the construction, yet grants, that according to his *second* sense, the preaching of the Gospel by Christ and his messengers, is meant by this regeneration; *quia velut de integro conditus est mundus*."—Again, he says; "the twelve tribes are the church; the twelve Apostles must be their judges and governors: their sitting shews authority; their sitting on thrones, eminence of power; their sitting on twelve thrones, equality of their rule; their sitting to judge, power and exercise of jurisdiction; their sitting to judge the twelve tribes of Israel, the universality of their power and jurisdiction. And what judgment could this be but ecclesiastical and spiritual, (for civil rule they challenged not,) and what thrones but apostolical, and by their derivation, episcopal?"

designed for general perusal. That *vague* and *indefinite* application of the term to a whole passage, which we have often witnessed, is inconvenient to most readers, and to some it is dangerous. It is *inconvenient*, because many persons, and those of no very low order as theologians, or even as scholars, when they are told that the phraseology of a passage of Scripture is *oriental*, are perplexed in their attempt to ascertain, in what particulars, and to what extent, an allowance is to be made for eastern imagery and sublimity of style, in order to arrive at the literal sense of the passage in question:—It is *dangerous*, since it may lead, as it has led some persons, already predisposed to unsound opinions, to resolve into mere orientalisms, all those passages of the word of God which contain doctrines not quite agreeable to their prejudices, or not perfectly comprehensible by their understandings.

In the fourth chapter, Mr. Maltby takes a general view of "the miracles wrought by the Disciples during the life of our Lord," and having adduced the proofs, that this power was conferred, and actually exercised; he considers the purposes for which it was bestowed, and the effect it produced on the minds of the Apostles. The result of a well conducted discussion of these points, is a powerful corroboration of the truth of our holy religion.

There are, in this chapter, some passages, upon which we deem it expedient to offer a few observations. In the opening of it a quotation occurs from Wetstein, stating this distinction between the prophets of the Old Testament and Christ; that the latter bestowed the power of performing miracles, but the former could not bestow it. Mr. Maltby suggests, that to the justness of this alleged distinction, one exception may perhaps be found; for which he refers to the instance of Elijah, mentioned in the second chapter of the Second Book of Kings. We confess, that we do not see on what ground this instance can be considered as an exception to Wetstein's distinction; since whatever may have been the agency or instrumentality of Elijah, in the communication of those spiritual gifts or faculties which Elisha

received; it seems evident, that it was from God, and not from Elijah, that those spiritual gifts or faculties proceeded.

In Mr. Maltby's view of our Lord's conduct, while on earth, towards those who sought relief from his divine power, we by no means coincide. We do not feel at all convinced, by the arguments which Mr. Maltby employs, *that the faith, which Christ insisted upon, was entitled to remuneration, as being the evidence of a virtuous disposition.* (See p. 177.) That faith was required in all those who solicited the exercise of Christ's healing power is certain: but, that this faith consisted of any thing more than a persuasion of Christ's power to relieve them, and a sincere desire to be relieved by him, is a point which remains to be proved. It is observable, that Christ notices nothing; he admires and applauds nothing, in those who presented themselves to him, on these occasions, but their *faith.*

We confess, likewise, that we do *not* "see that the facts recorded, concerning the origin and progress of the Christian dispensation, warrant us in asserting an high degree of moral excellency for those who submitted their erroneous opinions to the doctrines of Jesus, and bade defiance to pain and contumely, in order to embrace a life of mortification and self-denial, of repentance and amendment." (p. 183.) It would, in our apprehension, be more correct, more consistent with the scriptural representation of man's natural depravity, to represent *a high degree of moral excellency*, rather as the *result* of "a submission to the doctrines of Jesus," than as a disposing cause of such submission; and rather as the fruit or consequence of having "embraced a life of mortification and self-denial, of repentance and amendment;" than as a pre-existing requisite or motive to the embracing such a life.

We are sorry to observe in the fore-mentioned, and one or two other passages of this chapter, expressions which countenance an idea we should be glad to think the author does not really entertain, and did not intend to sanction, being no less opposed to scripture than to the articles of our church, which is,

that good and virtuous dispositions exist antecedent to any operation of divine grace upon the heart. We should be glad also to ascribe to inadvertency, the occurrence of the very objectionable phrase of men, "deserving the favour of God by faith and obedience." (p. 193.)

The subject proposed for discussion in the fifth chapter, is "the Scheme of the Gospel:" in tracing which, Mr. Maltby particularly notices "the difference between the mode and extent of Christ's preaching, and that of his Apostles;" and satisfactorily shews, that the difference, instead of furnishing, as a Chubb and Bolingbroke supposed, an objection to the credibility of the Christian revelation, supplied a very powerful confirmation of it. We were much pleased with the manner in which this subject is illustrated, and with the ingenuity which appears in some parts of this chapter, and the perspicuity which characterises the whole of it.

One short passage struck us, however, as containing an expression which seems to us to partake of the inaccuracy already animadverted upon. He says, (p. 211) that Christ "expressly declared that it would be almost impossible for the great men of the world to render themselves worthy of admission into his kingdom." We here observe an instance of the disadvantage of departing unnecessarily from scriptural language, in expressing scriptural truths. Had Mr. Maltby given our Lord's declaration respecting the difficulty with which "they that have riches shall enter into the kingdom of heaven," in the words which our Lord employed; he would have escaped the incorrect expression which he has here used: for incorrect we must certainly consider it; inasmuch as it is not only *almost*, but *altogether* impossible for either the rich or poor to render themselves *worthy* of admission into the kingdom of heaven—a kingdom into which, if we are admitted, it must be through the grace of God, for the sake of the worthiness of him who opened this kingdom to all believers: and for which we must be prepared by the sanctifying influences of his Holy Spirit.

The sixth chapter presents us with a masterly display of illustrations of the truth of the Gospel, drawn from a contemplation of the moral character of our blessed Lord. After some preliminary observations, the opinions of writers friendly to the Christian cause are noticed, and at the same time occasion is taken to meet an objection, which is frequently urged against the solidity and impartiality of their conclusions; and in the next place, concessions upon this important point are produced from the writings of Vaninus, Chubb, Bolingbroke, Rousseau, Voltaire, Paine, Gibbon, and Lequinio; from whence it is shown, that all the hypotheses which have been framed to account for the origin of the Christian religion, independently of its truth, will be found utterly irreconcileable with the acknowledged excellence of Christ's moral character.

In the 243d page, Mr. Maltby, after asserting the incontrovertibility of the conclusions which Law, and White, and Newcombe, have drawn in favour of the exemplary virtue of our Lord; adds :

"Nor should the vulgar consideration, that these writers were priests, and therefore interested in drawing the conclusions for which they have contended, detract from the weight of their observations, or the soundness of their arguments. If, as priests, they be supposed to lean towards the cause of a profession, which is sometimes attended with emolument or distinction; yet the mere wish to serve a particular cause would not enable them to establish a position, which must look for support to a series of historical testimony. It would not enable them to wrest facts to their purpose, which are inscribed in the unvarying records of past ages; it would not enable them to suppress or distort evidence, which is interspersed in the writings of men of every party and of every country; it would not enable them to produce those internal marks of truth and nature, to which they have appealed in confirmation of their opinions. Nothing but conviction could have impelled so many writers to handle the same subject, to place it in so many different lights, to support it with such unaffected zeal, and such overpowering arguments. We may moreover remark, that not merely priests of an established church, whose situation sometimes leads to wealth and consequence; but priests of every sect—priests who have nothing to expect but opposition, if they are known; or poverty, if they

are not known—nay priests, who have altogether abandoned their profession—men, in short, of the most discordant views and hostile sentiments, have still supported with uniform conviction, and maintained with unvarying ardour, the truth of the Christian dispensation."

In another part of this chapter, Mr. Maltby has stated, that our Lord displayed a vigorous and fervent spirit of piety; and that he exercised and inculcated an entire resignation to the will of God, and an implicit submission to his pleasure; says—

"To suppose that Jesus assumed a fictitious commission, and forged imaginary credentials from this supreme Being; that he poured forth his soul in prayer to him, whose name he was daily prostituting to his own vain or selfish purposes; that he continually exhorted his followers to reverence and obey him, whom he himself was dishonouring by a system of fraud; that he acknowledged him as the almighty author of a dispensation, which he himself was endeavouring to abrogate; the omniscient framer of laws, for which he intended to substitute the fruits of his own invention; this is surely to suppose him guilty of the blackest hypocrisy, as well as impiety. Yet this charge is plainly implied against the reputation of the blessed Jesus by those, who contend that he was engaged in a scheme of imposture. This charge, however, as well as all the others, which tend to impeach the integrity of his principles, or the purity of his motives, is directly contradicted by the whole tenor of his life; of a life spent in the exercise of his duties to God and man; of a life which, according to the concessions of the very men who urge the charge, itself repels and confutes it." (p. 260.)

The following extract contains a very interesting and pleasing observation :

"It was the remark of a great judge of life, that the most celebrated and distinguished characters never appeared so estimable to those, who had an opportunity of approaching them more nearly, and of observing them more narrowly; as when the caution, induced by the presence of spectators, was removed; and the exertion, occasioned by the desire of gaining applause, no longer continued. Such a close and frequent inspection of the human conduct serves, like the power of an optical glass, to discover that which is latent, to enlarge that which is minute, and to deform that which is beautiful. If however we apply the observation, which is so generally true of human nature, to the narratives which contain the actions of Jesus, his character, even when subjected to this close inspec-

tion, shews a lustre equally unbroken, and a beauty equally regular. Admitted to all the familiarity of social intercourse, partners of his retirement, and witnesses of his most trying hours, the Apostles relate every incident without disguise; and from them we have a series of facts, clearly illustrating the habits, and completely developing the character of their friend and master. Yet, amidst all this variety of situation and accuracy of detail, the only impressions, left upon the mind of an unprejudiced reader, are those of affection and veneration for the transcendental virtues of Jesus Christ." (p. 266.)

The object of the seventh chapter is to "examine Mr. Godwin's misrepresentation of the Christian Religion, and the character of its Founder." The charges brought forward by this half-read unbeliever, are reduced to the following particulars:—

1st. The bigotry and intolerance, sanctioned by the doctrines of the Christian religion.

2dly. The improper and unwarrantable stress laid upon faith.

3dly. Certain moral defects in the character of Jesus.

To the manner in which Mr. Maltby has confuted the first and last of these charges, great praise is due, and no exception can be made. But, with the means which he has adopted, for removing the force of the second charge, we acknowledge ourselves to be greatly dissatisfied.

In support of his second charge, namely, that of *an improper and unwarrantable stress being laid upon faith*, in the Gospel of Christ, Mr. Godwin had said, "It is the characteristic of this religion, to lay the utmost stress upon faith. Its central doctrine is contained in this short maxim, *He that believeth, shall be saved; and he that believeth not, shall be damned.*"

Upon this, Mr. Maltby observes— "From the manner in which this text is introduced, as well as from what follows, it is apparent that this writer affixes to the word *damned* the vulgar sense it has obtained in the English language. Now certainly a writer, so ardent in his professions for the cause of truth as Mr. Godwin, is the very last person, who ought to support any position, and particularly one of such infinite consequence, by the misapplication

of a translation. Surely he might have known, and knowing, he ought to have stated, that neither *ωισεως*, nor *ωιθηται*, nor *ναπαγιθηται*, has the narrow and confined sense, which is necessary for the support of his argument. That they who reject the Gospel, when proposed to them with suitable evidence, will be exposed to condemnation; while those, who receive and practise it, will ensure a blessing, is certainly the position, and the only position, contained in this passage." "What the condemnation thus incurred is, we are not precisely informed in this text, &c." (p. 300.)

From these, and other succeeding observations, it would appear, that Mr. Maltby is inclined to adopt the dangerous and unwarranted opinion, that in the text quoted by Mr. Godwin, the words *saved* and *damned* do not mean *eternal happiness* and *eternal punishment*. —We think, and are persuaded, that they *do*: and for the justification of this persuasion, it may be sufficient to produce a text, parallel to the one in question, which occurs at the close of the third chapter of St. John; in which our Lord says, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Here *everlasting life* is declared to be the portion of him that *believeth*; and with regard to the fate of him who *believeth not*, surely if any words in Scripture express everlasting damnation, or the punishment of hell, it is expressed in the phrase, "*he shall not see life, but the wrath of God abideth on him.*"

That Mr. Godwin's notion of the scriptural meaning of *faith* was very inadequate, is extremely probable; and had Mr. Maltby, after explaining this term, proceeded to justify that stress which certainly is laid upon faith in the Gospel of Christ, as being neither "improper" nor "unwarrantable," he would have done all which appears to us to have been necessary for the confutation of Mr. Godwin's charge.

Mr. Maltby has quoted a passage from Rosenmuller, containing a comment upon the leading expressions contained in the text in question, which Mr. Maltby considers as strengthening his own

observations. In this opinion, we feel ourselves unable to acquiesce.—On the contrary, the comment of Rosenmuller seems to us so satisfactorily to support the view we have taken, that we cannot refrain from subjoining it.

[O πιστεύεις καὶ βαπτισθείς] Qui religionis meae doctrinam suscepit, et baptismos ei obstrinxerit. Illustreret hic, ut sèpè significat religionis doctrinam cognitam suscipere cum assensu, et constanti firoposito studioque præceptis ejus obsequendi. Vid. Act. ii. 44. iv. 32. xvi. 34. Tit. iii. 8. Hinc ipsa religionis doctrina nominatur πίστις 1 Tim. iv. 1. Epist. Jud. ver. 3, 20. Est igitur hic πιστεύειν idem quod παθητερεσται, discipulum sectatoremque Christi fieri, Matt. xxviii. 19. παθηται] Salutem consequetur; liberabitur à peccatorum, à superstitione, erroribus et vitiis; ad cognitionem veritatis, ad veram virtutem et felicitatem aeternam perveniet. Hæc enim omnia ista vox complecti solet. ὁ δὲ αὐτιστας] Non eudem credens Evangelio, quod ipsi annunciatum fuerit. παταρισθεται] Retentione peccatorum, et suppliciis aeternis majoribus, quam quæ eos manent, quibus hæc doctrina non est annunciata.

We must not conclude our account of the chapter under consideration, without mentioning the energy, animation, and point, which are displayed in the passage, in which the Author exposes the conduct of Mr. Godwin, in espousing the cause of those prejudiced, selfish, bigotted, and hypocritical persecutors, the Scribes and Pharisees, in opposition to the just and holy indignation of Jesus Christ.

The eighth and last chapter of this valuable and interesting work contains "a View of the Defects of the Evidence in favour of the Mahometan Religion;" the expediency of which view arises from the success of the Arabian impostor having been confounded, by the designing or the unthinking, with the success which attended the propagation of the Gospel. Mr. Maltby adverts to some of the most discriminating circumstances under which the prophet of Arabia was enabled to execute his portentous designs, which he collects from unquestionable sources of information. And in order to discover the marked and distinct lines of separation

between the preaching of the Gospel and the propagation of the Coran, he considers, 1st. The peculiar circumstances of the times in which Mahomet appeared; 2dly. The temper and genius of the people to whom he addressed himself; and 3dly. His own natural and acquired advantages.

Of the observations contained in this chapter, some appear to be novel, many to be striking, and all to be just. The uniform result of them is a confirmation of the divine authority of the Gospel. By the combination of deep historical research with acute and solid argumentation, the records of Mahometan imposture are made to furnish new evidence of the excellency and truth of Christianity; and thus the lustre, which the artifice of a bold deceiver, and the superstitious credulity of his followers, have united to throw around the crescent, serves only to irradiate the superior glories of the cross.

In closing our review of this work, we are reminded of the feelings with which we closed our perusal of it. They were those of respect for the author of it, and an increased conviction of the truth of that religion, which he has so successfully endeavoured to illustrate. It has been our wish to recommend this work to the perusal of our readers, by a summary account of its contents, and a just display of its merits. At the same time, we have stated our objections to the justness of some of the author's sentiments and the accuracy of some of his expressions: and in doing this, we felt no reserve or hesitation, since we have had reason given us to believe, that our remarks referred to a man, who would expect at our hands, candid criticism, and not unqualified panegyric; and who would infinitely prefer the advancement of the interests of truth, by a faithful correction of his errors, to the obtaining from us, or from any man, the very questionable praise, of having been the author of a faultless production.

F. R. S. 8vo. pp. 93. London, Hatchard, 1802.

THIS seasonable publication will afford us the opportunity, which we should have been happy to have taken earlier, of applying something of a corrective to the rash liberties which the German critic has taken with the Sacred Scriptures, and of expressing, in rather stronger terms, the censure which we passed upon his celebrated performance, the translation of which into our own language has been lately completed by Mr. Marsh.* Although the argument contained in this work applies but to one book in the Sacred Canon, the result of it will justly extend to the criticisms of Michaelis on all the rest; and whatever deference the reader may be disposed to pay to the authority of so profound a scholar on the very subject of his profession, he will suspect that the evidence upon which other books are rejected or questioned, has as little foundation as that which has produced the rejection of the Apocalypse. The anonymous author has discovered so much candour and good sense in the prosecution of his object, that we have no doubt a due regard will be paid to his arguments by the person to whom they are particularly addressed; and that the learned translator of Michaelis, when he completes his notes upon that author, will give his readers reason to form a very different conclusion concerning the book in question, from that to which the original work would lead them.

The letters, of which the work now to be examined is composed, are ten in number. The first professes high respect for the character and talents of Mr. Marsh; the second lays down the method which the author intends to pursue in his proposed inquiry, and which, in our opinion, is distinguished not more by its judiciousness than by its originality.

"In the following letters," says he, (p. 4) "I propose to review the evidence which has been adduced, for the authenticity and divine inspiration of the Apocalypse; to add thereto some few collections of my own, and occa-

sionally to make remarks on those observations of Michaelis, which tend to invalidate it.

"This evidence divides itself into *external* and *internal*. The *external* is, that which is derived from credible witnesses, from the early writers and fathers of the Church. The *internal* is, that which results from a perusal of the book."

After observing that Michaelis seems to have approached the *external* evidence for the Apocalypse with a prejudice against it, derived from his opinion of its *internal* evidence; and that he had himself experienced two opposite prepossessions upon the subject originating from the same cause, by the first of which he was tempted to depreciate, by the second to over-value the *external* evidence, he proceeds—

"But in our examination of the *external* evidence we ought, so far as human infirmity may permit, to be free from any such partiality; and to forget, for a season, our previous conceptions of the weight of its evidence *internal*. The two evidences, *external* and *internal*, should be kept apart; they should not be suffered to incorporate; each should be considered with reference to itself only. After which separate examination, they may usefully and properly be brought together, and be allowed their due influence upon each other."

Agreeably to this rule, the originality of which principally consists in the distinctness with which it is laid down, and the prominence and importance which are given to it, the author enters first upon a view of the *external* evidence: and the first point which he endeavours to establish by that evidence is, the *time* when the book in question was written. Here he justly gives the preference to the testimony of Irenæus, which, in opposition to a novel interpretation of that testimony by Michaelis, he makes it evident, refers the apocalyptic vision to the latter part of Domitian's reign. With Mill and Lardner, therefore, and other critics, he places the date of the Apocalypse in the year 96 or 97.

In his fourth letter our author writes:

"Having ascertained the time in which the Apocalypse was written, we may proceed to review the *external* evidence, which affects its authority; for we shall now be enabled to appreciate such testimony, by considering its approximation to the time when the book was published."

* See our review of that work, Number VII. p. 435 et seq.

He then sets himself to state the evidence which the early Christian writers afford to the authenticity of the Apocalypse, and, transgressing a little upon chronological order, produces for his first testimony Irenæus. For this irregularity, however, he makes a sufficient apology by observing—"There are many testimonies which, in point of time, are antecedent to this of Irenæus, but none so comprehensive, so positive, and direct." (p. 21.) Indeed, from the intimacy which subsisted between him and Polycarp, he may not improperly be considered as representing the testimony of the latter. And in what estimation that testimony is to be held may be determined from the circumstance that Polycarp had conversed with St. John, and was by the same Apostle ordained to the see of one of the cities particularly addressed in the apocalypse.* The rest of the testimonies in favour of that book, are adduced in chronological order; and Ignatius stands at the head of them. The supposed silence of this bishop and martyr, upon the subject of the Apocalypse, induced Michaelis to reckon upon him as an evidence against it: but it is well replied, that the circumstances under which the only authentic writings of Ignatius were penned would of themselves be sufficient to account for his silence, even supposing him to have admitted the authenticity of the controverted book. "He was a prisoner," says the letter writer, "upon travel, guarded by a band of soldiers, whom, for their ferocity, he compares to leopards, and by them hurried forward in his passage from Antioch to Rome, there to be devoured by wild beasts." (p. 23.) Regular and explicit references to books of Scripture could hardly be expected under such circumstances; yet unfavourable as those circumstances were, there are some expressions made use of by the martyr, which can hardly be interpreted on any other supposition, than that he had seen, and acknowledged, the authenticity of the Apocalypse: the allusions, at least, are so probable,

* See Eus. Hist. Ecc. v. 20, or Christian Observer, No. IX. p. 567. col. i. note, and Tert. de Pres. § xxxi.

as to render it an assertion altogether unjustifiable, that Ignatius is silent upon the subject. Some instances our author has produced, and Jortin will supply an addition of two to the list.* The testimony of Ignatius is followed by those of Polycarp, Papias, and Justin Martyr; Athenagoras, the Gallic churches, Melito, and Theophilus; Apollonius, Clemens of Alexandria, and Tertullian.

These writers, together with Hippolytus and Origen, are exhibited, according to their respective dates, in a biographical chart, that the reader may at one view be able to estimate the weight and value of the evidence adduced. And during this period, the author observes, there is not one writer, no father, no ecclesiastical author, who seems to have questioned the authenticity of the Apocalypse. Yet there was ground then for the same objections, which afterwards induced some persons to reject it, in the third and fourth centuries. (p. 39.) Certain *heretics*, however, rejected it. Of that number was Marcion. But it is justly observed, that while, by this mean, he establishes the existence of the book, his known character secures it against any injurious consequence from his rejection of it. The Alogi likewise, a sect which derived its name from an aversion to the term *Logos*, denied the divine authority of the Apocalypse, and attributed it to Cerinthus. But their rejection of that book deserves as little regard as the unreasonable prejudice upon which it was founded.

Letter the seventh details the external testimony which is obtained from Hippolytus and Origen in favour of the part of Scripture, whose authority is here defended; and the evidence upon the subject is summed up in the following words :

"I shall now request my readers to review the biographical chart presented to them in page 38. They will there observe, that by the addition which is made to the writers of the second century, by the testimonies of Hippolytus and Origen, the evidence is carried

* Remarks on Ecc. History, vol. i. pp. 37-39, where the author professes to collect some allusions to Scripture in Ignatius, not to be found in the margin of the *Patres Apostolici*.

down 150 years from the first publication of the Apocalypse. This evidence is abundant, (surprisingly so, considering the mysterious nature of the book); it is constant and uninterrupted. At no time does it depend upon any single testimony: many writers testify at the same period; and these witnesses are nearly all the great names of ecclesiastical antiquity. To their evidence, which is for the most part positive and express, no contradictory testimony of an external kind has been opposed (p. 47, 48.)

"Upon the whole," he adds, "the candid examiner cannot but perceive, that the external evidence for the authenticity and divine inspiration of the Apocalypse is of preponderating weight; and that Michaelis is by no means justifiable in representing it, when placed in the scale against the contrary evidence, as suspended in equipoise. It is a complete answer to the assertions of his third section, to affirm, (and we now see that we can truly affirm it) that the authenticity of the book was never doubted by the Church, during the first century after it was published." (p. 49.)

In the eighth letter are discussed the testimonies of subsequent writers, and as affording *external* evidence in favour of the Apocalypse, even its impugner, Dionysius of Alexandria, forms one of the number. And with respect to the supposed rejection of it by Luther, the author observes,

"THE CHURCH OF ENGLAND was blessed with the privilege of settling her articles, and her canon of Scripture, at a later period; at a time when the testimonies of the ancients, concerning the books of Scripture, were more accurately ascertained, and when the first crude notions of the honest reformers had been matured into safe opinions, by the progress of time and truth. But the Church of England had no hesitation to place the book of Apocalypse in her sacred canon; and, I doubt not, her sons will continue to supply her with numerous and irrefragable reasons for retaining it." (pp. 61, 62.)

The internal evidence comes next to be considered; and the inquiry, under this view, the author represents as two-fold—1st. Whether from the internal form and character of the Apocalypse, it appears to be a book of divine inspiration. 2dly. Whether it appears to have been written by the Apostle John. Here it is justly admitted, that the disagreement of writers upon the interpretation of the prophecies, contained in the book under examination, prevent the fulfilment of those prophecies from being produced as an argument in its favour: although to those

who are convinced that they have, in a considerable degree, been fulfilled, the argument is decisive. The inquiry, therefore, is confined to points in which there is a more general agreement; such as the doctrines exhibited, and the images presented in the Apocalypse. These may be compared with other parts of Scripture undoubtedly canonical, and a rational inference, of an internal kind, may be deduced. The observation which our author professes to have made himself upon this subject, is entitled to consideration.

"As I am not altogether unpractised in these researches, I feel myself justified in making this general assertion, that, upon comparing the Apocalypse with the acknowledged books of divine Scripture, I have almost universally found the very same notions, images, representations, and divine lights, as in other Sacred Scriptures; yet not delivered in such a manner, as to be apparently copied from other inspired writers, but from some original prototype, the same which these other writers also seem to have copied. There is, in short, between the writer of the Apocalypse, and his predecessors in the sacred office of prophet, that *concordia discors*, that agreement in matter, but difference in manner, which is observed in painters, who delineate and colour in different stations from the same original object; and this will be allowed to be a strong *internal* evidence of the divine original of the Apocalypse." (p. 64.)

The doctrines of this sacred book are likewise vindicated, and proved to be conformable to the general tenor of acknowledged Scripture. To the objection of obscurity, the answer is obvious and decisive. The exceptions which were first made to this book in the third century by Caius, a presbyter of Rome, and are detailed in the writings of Dionysius of Alexandria, are considered under five heads, and their invalidity is demonstrated. This examination occupies the greater part of the last letter. And after some observations designed to prove that the author of the Apocalypse is the same person as the Apostle and Evangelist of the same name, the writer of this vindication concludes:

"We may, therefore, I trust, fairly conclude, that to the impregnable force of external evidence, which has been seen to protect the divine claims of the Apocalypse, a considerable acquisition of internal evidence may be added; or, at least, that this avenue, by which

its overthrow has been so often attempted, is not so unguarded as its adversaries imagine.

"But the grand bulwark of its internal evidence has not yet been sufficiently explored. The diligence of future inquirers will, I trust, evince to the world, from a direct proof of the actual accomplishment of the apocalyptic prophecies, that the work is from God."

"In the mean time, we may trust for its protection to those forces stationed in the out-works, which it has been our present object to review" (pp. 90, 91.)

In thus extending our remarks upon this work, we have been influenced more by its importance than its bulk. We consider it as important, not only because it rescues from undeserved condemnation a very valuable part of the sacred volume, but more especially, because its influence will extend to the whole body of canonical scripture, and will serve as a check to the temerity of the German Professor in other instances. We much regret that that eminent critic has so frequently employed his great authority to discredit various parts of that sacred collection, which the Christian world from the beginning have, with much deliberation, consented to receive as dictated by the divine spirit; and we hope that his work will produce its own remedy, by exciting, in this country, such a spirit of rational inquiry upon subjects of biblical literature, as will enable us to detect the fallacy of his novel and dangerous opinions. Considering the paucity of the materials with which we are furnished by the early Christian authors, who had something else to do than to write, and whose writings, scanty as they were, have been much diminished by the ravages of persecution, it is really a matter of surprise that their testimonies, still extant, to the exclusive authority of those scriptures which we receive as canonical and divine, are so decisive and satisfactory as we find them to be. And we are persuaded that to any one who approaches the subject without prejudice, and is possessed of the information necessary to entitle him to give an opinion upon it, it will appear that the circumstances of the evidence which we possess on the subject of the canon of the New Testament, are just such as the known history of the primitive church would lead us to expect, supposing, that the books

of the New Testament were the authentic productions of their professed authors; and which is a separate and a farther inquiry, that they were inspired productions. Should it be alleged, in disparagement of their pretensions, that many spurious writings were published in the first ages under the names of the Apostles, and that the primitive Christians made little or no distinction between the one and the other; for a decisive evidence of the falsehood of this representation, we desire to refer our readers to the very valuable work of Jones on the canonical authority of the New Testament.* They will there see that a wide distinction was always kept up between the spurious and genuine Scriptures; and from the very existence of the former they will find cause to conclude that there must have been some originals which they were intended to imitate: all false pretensions implying some that are true.

It may serve in some degree to confirm the representation, here given, of the caution, which the primitive Christians exercised with respect to their Scriptures, to produce a solemn form of adjuration, found in a note at the close of a work of Irenæus, not now extant. "*I adjure thee,*" "says he," who transcribest this book, by our Lord Jesus Christ, and by his glorious appearance, when he

* "We take this opportunity of exposing one instance of Dr. Priestley's hardihood of assertion, which we do not remember to have ever been noticed. In his Letters to Dr. Horsley (p. 23.) he produces the authority of Jones as confirming his favourite opinion of the identity of the Nazarenes and the Ebionites. The *running title* is what he particularly refers to. This, it must be confessed, was in the Doctor's true method of *carefully looking through books*. Dr. Horsley, however, not having seen the work of Jones, which, before its re-impression at Oxford, was become very scarce, had not the means of contradicting his opponent's assertion. But who would imagine after all, that the opinion concerning the identity of the two sects above mentioned, in which Toland was Dr. Priestley's predecessor, is the very opinion which Jones undertakes to confute? See New and Full Method, &c. vol. i. pp. 309, 310. particularly vol. iii. p. 139. Oxford ed. In the last place referred to, the author writes, speaking of the Nazarenes and Ebionites "Though they were certainly two different sects (and not the same persons, as Mr. Toland, according to his old way of blundering, would have them to be), &c."

shall judge the quick and the dead, that thou compare what thou transcribest, and correct it carefully by this copy from which thou transcribest it, and likewise that thou transcribe this adjuration, and insert it in thy copy." This is recorded by Eusebius, as he himself affirms, to hold up to the admiration of his age the illustrious example of care and vigilance exhibited by the primitive Christians.*

LX. *Remarks on "Michaelis's Introduction to the New Testament, vols. III. IV. Translated by the Rev. Herbert Marsh, and augmented with Notes." By way of Caution to Students in Divinity.* 8vo. pp. 43. London. White. 1802.

Letters to the Anonymous Author of Remarks on Michaelis, and his Commentator, relating especially to the Dissertation on the Origin and Composition of our Three First Canonical Gospels. By HERBERT MARSH, B. D. F.R.S. Fellow of St. John's College, Cambridge. 8vo. pp. 39. London, Rivingtons, 1802.

THE former of these pamphlets proposes to guard students in divinity against what the anonymous author conceives to be, the injurious tendency of some parts of the work of Michaelis, and the notes of his Translator, especially the Dissertation of the latter, on the Origin and Composition of our Three First Canonical Gospels. The author prefaches his examination of this work by a just commendation of critical researches which, nevertheless, he represents with equal justice as being, when pursued to excess, liable to some abuse, and attended with some danger.

"They are so," he adds, "if we suffer the mind to be too much led away with them, and to be drawn off from greater objects; an error which it is always apt to incur from becoming enamoured of its own present pursuits, and wholly engrossed by them. Let us consider that the general perfection and authority of the Scriptures depend upon other arguments, and stand, I trust, upon so firm a basis, as not to be shaken, though multitudes of such little circumstances should remain unaccounted for. It is satisfactory to the divine and the scholar to clear them up; but if we suffer embarrass-

* Eus. Hist. Ecc. lib. v. cap. xx. Καὶ ταῦτα αφελεῖμες πρὸς εκείνου λελεχθώ, ὁφ' ἡμῖν τα ἴσοις θά, as av εχομεν αριστον στρατιωτας επιμελεις τας αρχαιας εκείνες και αυτως ιερες αρ-ρες ιποδειγμα.

ments arising from hence so to dwell upon our minds as to teach us to think less reverently of the sacred books than before, I think I may venture to say, that we raise them above their proper level." (p. 3.)

The first general division of the work is, "Of Harmonies." Here the author contends for the consistency of slight inaccuracies concerning time and place with the notion of inspiration; and justly reprobates the assertion of Michaelis, that if the Evangelist referred a particular transaction to two different days, he would instantly give up the inspiration of one or both. Under the next head "Of St. Luke's Gospel," he passes a censure, equally just, upon another rash position of the same author, by which inspiration is denied to any other than an Apostle. (p. 20.)

But the principal subject of this publication is the hypothesis of Mr. Marsh respecting the origin of the three first Gospels.* And in opposition to the representation of that author, who contends for the simplicity of his hypothesis, the present writer endeavours to expose its complexity, by tracing it through its several and multiplied gradations.

"He," (Mr. Marsh,) "supposes, 1st. That there existed a common Hebrew document. 2dly, That this original document, before it had received any additions, was translated into Greek. 3dly, That the original afterwards received additions of two several kinds; so as to form two copies, each having additional circumstances, and additional transactions, differing from those of the other. 4thly, That farther additions were made, and involved with the former, so as to form three different copies, the originals of the three Gospels of St. Matthew, St. Luke, and St. Mark. I abbreviate this, according to the author's own table of the genealogy of these transcripts, as he calls it, (being in truth a long and difficult pedigree,) for the reader must see that it might be drawn out into many more articles, if every step of the process were to be stated separately. But we have not yet done: for, 5thly, another supplemental Hebrew document (*Τριπολογία*) must be supposed, which was common to two of the Evangelists, but was first divided into two different copies. 6thly, and lastly, The Gospel of St. Matthew, which we now have, was a translation from the original, with insertions of those of St.

* See an abridged view of that hypothesis in our Review of Marsh's Michaelis, No. VII. p. 435, &c.

Mark and St. Luke: at the distance, if I reckon right, of six steps from the original document. I leave the reader after this recital, which I trust is not in the least exaggerated, to his own judgment of the *simplicity* of the hypothesis." pp. 24, 25.

We pass over other particulars in this pamphlet to transcribe a very appropriate passage, which the author has quoted from Larduer. "I have all my days read and admired the first three Evangelists, as independent and harmonious witnesses. And I know not how to forbear ranking the other opinion among those bold, as well as groundless assertions, in which critics too often indulge themselves, without considering the consequences.

We now proceed to Mr. Marsh's answer. We must confess that we expected to discover a different temper in one, who, in language perhaps not sufficiently guarded, has affirmed, "that charity and moderation toward those, whose sentiments are different from our own, are the greatest ornaments of those who bear the name of Christian." (Michaelis Introd. Vol. i. p. 522.) Mr. Marsh could hardly be ignorant that his scheme would not meet with a cordial reception from many; and that others besides the impugner of his hypothesis would be of opinion that both Michaelis and his Annotator required to be read with caution. We mean not, however, to prejudge a cause the merits of which are no way affected by the spirit discovered in the defence of it.

In some respects it is evident that Mr. Marsh has effectually repelled the attacks of his opponent: the principal objections, however, we think he has not succeeded in depriving of any degree of their force. The objections to which we allude relate to the Dissertation on the Origin of the three first Gospels.

The truth of the hypothesis which Mr. Marsh has offered upon this subject, the author entirely grounds upon the circumstance, that it is completely sufficient for the solution of the verbal harmony presented in the three first Gospels. He affirms

"There are only three methods of shaking the foundation, on which my edifice is erected. You must prove,

"1. Either that I was guilty of error in my observations on the numerous and manifold appearances in the verbal harmony of the three first Gospels;

"2. Or that my hypothesis will not account for those appearances;

"3. Or that some other hypothesis affords as good, or a better solution of them." (p. 19.)

He likewise informs his opponent:

"The grand error, which pervades the whole series of your remarks, is, that my hypothesis requires *historical* evidence for its support, whereas it requires no such thing, as is manifest both from the preceding letter and from the dissertation itself. The truth of the hypothesis does not depend at all on the question, whether the whole, or any part of it, is, or is not confirmed by historical evidence. If indeed historical evidence can be alleged in favour of any part of it, such evidence may be admitted as auxiliary or collateral proof: but no injury can arise from the want of it, because the *main proof*, as I have already shewn, and as the very name 'hypothesis' implies, is, and must be of a different description." (p. 21.)

If by the *truth* of his hypothesis Mr. Marsh means no more than that it will solve the phenomena, undoubtedly no other evidence can in any degree affect it: but if by the truth of his hypothesis he intends that the *fact* was as his hypothesis supposes, we think that the foregoing extract exhibits no trivial specimen of erroneous argumentation.

That a true hypothesis must solve the proposed phenomena, is self-evident: but it will not follow that every hypothesis which will solve them is true. Neither is it necessary, which our author seems to have overlooked, that the true one should be produced, —true, as answering to the fact,—to justify us in rejecting the proposed solution, or suspending our assent to it. Although Mr. Marsh has occasionally spoken in very confident terms concerning his hypothesis, there are times when he seems to be sensible, that it is supported only by *probability*, although the highest degree of it (p. 18.); and rather lowering his tone he represents the phenomena as affording "so severe a test, that no other assignable cause than that, by which the effects were really produced *can be expected to account for them.*" (p. 12. Note c.)

Now, although the hypothesis under

consideration may be regarded as totally independent of historical evidence, the origin of the Gospels in question, for which it is intended to account, is a *matter of fact*; and the evidence upon it is to be estimated by the same rules as those which we apply to evidence upon every other matter of fact. The proper evidence of facts is *external or historical*, and this must be either totally wanting, or in the highest degree defective, to permit us to decide our judgment by *internal evidence* of any kind, or of any degree of probability. What is almost the whole history of the world but a series of extraordinary events? And what is understood by the term "extraordinary," but that the internal evidence pronounces strongly against them? "There is a very strong presumption," says Bishop Butler, "against common speculative truths, and against the most ordinary facts, before the proof of them; which yet is overcome by almost any proof. There is a presumption of millions to one against the story of *Cesar*, or of any other man, &c. &c."* This observation will apply perhaps, *a fortiori*, to extraordinary events.

Since then it is absolutely incumbent upon us, if we would come to a right decision upon any subject, to avail ourselves of the *entire* evidence which can be procured upon it; since in every case of contending evidence we must invariably submit to the *superior*; since the proper evidence of fact is of an *external* kind; and since many facts, highly improbable in themselves, are established beyond all reasonable controversy by a slight degree of *external evidence*, it will follow as an unavoidable consequence, that if the partial internal evidence, which the hypothesis of Mr. Marsh affords to the particular origin which that hypothesis ascribes to the three first Gospels, be opposed by other evidence of superior strength, the hypothesis must be proportionally weakened, and may be completely overturned. And that opposing evidence, in some degree of this description, does exist, we make no hesitation to affirm. In proof of this assertion, however, the

grounds of which it would be impracticable to state in a short compass, it will be sufficient to refer in a general way, to the elaborate and accurate work of Lardner on the Credibility of the Gospel History. But we wish the testimony of Irenæus to be particularly attended to; because he is not only, with the rest of the ancients, totally silent with respect to any such origin as Mr. Marsh ascribes to the three first of our Gospels, but has given considerable effect to that negative argument, by positively attributing each of them to their respective authors.* Neither ought we, in estimating the value of his testimony, to forget his intimacy with Polycarp, whom he affirms not only to have been taught by the Apostles, and to have conversed with many who had seen Christ, but also to have been, by the Apostles, appointed Bishop of the Church of Smyrna.

Upon the whole, then, we feel ourselves justified in considering the hypothesis of Mr. Marsh as a dangerous speculation, tending to unsettle the foundation of our faith, and as unsupported by any evidence which ought to satisfy those who are accustomed to try a cause upon its *entire* merits. We esteem it likewise no less the privilege, than the duty of Christians, to rest in the truth of the general fact, of which they have sufficient evidence, that the Scriptures in question were written by persons divinely commissioned and divinely instructed; without considering themselves under any obligation to account for their origin, or the peculiar mode and circumstances of their composition.

LXI. *A Sermon, preached in the Parish Church of Walsall, in the County of Stafford, at the Archdeacon's Visitation, August 12, 1802.* By the Rev. EDWARD COOPER, Rector of Hamstall Ridware, Chaplain to the Right Hon. the Earl of Courtown, and late Fellow of all Souls College, Oxford. Published by Desire of the Archdeacon and the Clergy. London, Cadell and Davies, 1802. pp. 30.

THERE are, evidently, two extremes in religion, into which men, in all ages, have been liable to fall. On the one

* Lardner's Works, Vol. II. p. 158. last edition.

hand, we are in danger of coldness and lukewarmness; and on the other, of enthusiasm and extravagance. In the one case, we deceive ourselves by a professed attachment to correctness and propriety, and to all that is moral and practical in Christianity. In the other, we err no less by too highly estimating our zeal for something which we hastily dignify with the name of *the Gospel*: and by substituting a religion of mere feelings and impulses, in the place of those various fruits of the spirit, which are the only true marks of grace.

The Author of this Sermon very judiciously observes, that in opposing one of these evils, we are extremely apt to be carried into the other; and his object is to warn those who contend against the Antinomianism and other errors of the present day, not to surrender nor lose sight of any one particle of those truths which constitute the true Gospel of Christ.

We would here remark, that the error against which he guards us, is that into which many well-meaning ministers of the Church of England appear to us to have fallen, at the period subsequent to that great ebullition of fanaticism, which took place in the time of Cromwell. The excesses of enthusiasm in that day, called undoubtedly for strong opposition, but the zeal to repress them carried some good men too far in an opposite direction. Many individuals of little soundness in the faith, ranged themselves under the standard of these respectable persons; and to be an opposer of fanaticism became, in the eyes of some, a sufficient test of being a true son of the Church. Our readers will make their own application of this observation to the circumstances of the present age.

The subject of this Sermon is so very important, and is discussed by Mr. Cooper with so much perspicuity and judgment, that we shall make no apology for presenting our readers with some large extracts from it.

The text is, 1 Tim. iv. 16. *Take heed unto thyself and unto thy doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that bear thee.*

Mr. Cooper observes, that

"It is natural for men to look on the period of the world in which they are placed, as the most momentous, and to estimate the dangers to which they are exposed, as the most formidable;" but yet, that "we may be justified in regarding the times in which we live as fraught with some circumstances of peculiar danger to the interest of sound Christianity. We are assaulted on the one side by the infidel, on the other by the enthusiast, both equally hostile to the cause of truth; the former endeavouring by his sophistry to undermine the doctrines of our faith, the latter bringing them into discredit by the extravagant lengths to which he carries them, and by the perverse, and even immoral purposes to which he applies them.

"It is not, however, merely by prevailing with us to embrace destructive tenets, that the teachers of them may prove a snare. There is a danger, lest in our zeal to oppose them, we ourselves should be carried into a contrary extreme: And this is a danger, to which, in our contests with enthusiasts, we are peculiarly exposed. Justly grieved at the pernicious use which they make of the truths of our holy religion, and anxiously bent on counteracting the fatal effects of their extravagant pretensions; we are strongly tempted, instead of pointing out the perverseness and fallacy of their conclusions, and of shewing the plain, practical inferences, which flow from the doctrine in question, insensibly to shift a little from the foundation itself: and thus from a fear of having the truth made an instrument of evil, to keep it altogether in the back ground, or else to bring it forward in such a modified and amended shape, as we think will render it less liable to misconstruction and abuse." (p. 8—10.)

Mr. Cooper then proceeds to specify the chief points in which there is danger of our deviating from the soundness of Christian doctrine; and of these we shall give a succinct view in his own words.

"First then let me call your attention to that grand fundamental doctrine of the Gospel, and of our Church, *justification by faith alone*: or, as it is expressed in our article, that 'We are accounted righteous before God, only for the merits of our Lord and Saviour Jesus Christ by faith, and not for our own works and deservings.' Now, perhaps, there is not one of the glorious truths of revelation, which is more frequently turned to a bad use, and made the instrument of greater evil, than this. Men of corrupt minds have raised on it the most monstrous and abominable systems: not ashamed publicly to teach that, since we are justified by faith alone, good works are no longer necessary to salvation; and thus not only weakening the obligations to morality and holiness, but even making that, which is the Glory of the Gospel, the avowed foundation of profligacy and

vice. At the same time it must be observed, that this perversion of the truth is no invention of modern date, but is coeval with the truth itself. We read of those who, in the days of the Apostles, 'turned the grace of our God into lasciviousness ;' (Jude iv.) abused their christian liberty to fleshly purposes ; and held the detestable maxim of 'continuing in sin, that grace might abound.' (p. 12.)

"But are we to oppose these perverters of the glorious Gospel of Christ, by insisting less fully or less frequently on that essential point, which they make the subject of their abuse ? By way of providing an antidote to the poison which they disseminate, are we to preach that good works make any part of the grounds on which we are accounted righteous before God, and thus extol our own unprofitable services, as coessential with the meritorious obedience of Christ himself ? Are we thus to deliver our hearers from the dangers of Antinomianism, by leading them into the no less dangerous principles of self-righteousness ? (p. 14.)

"And yet is there not a danger of our acting thus ? Are we not in danger of being induced to bring forward this doctrine less frequently than we ought to do ; or at least to present it to our hearers, in so crippled and mangled a form, so confounded and intermingled with the imaginary merit of our own works, as to obscure its lustre and destroy its spirit ? But was it in this manner that St. Paul defended his doctrine against similar perversions ? No. He did not recede in the slightest particle from his position : but he denied the conclusions which were drawn from it. He contended that the doctrine which he taught of justification by faith alone, so far from weakening the obligations to morality, strengthened and confirmed them ; and furnished the most exalted and efficacious motives for universal holiness. 'Do we then make void the law through faith ? God forbid : yea, we establish the law.' (Rom. iii. 31.)

"Let us then follow this illustrious example. Let us contend as earnestly as our opponents can do, that the merits of Christ are the only ground of the sinner's acceptance with God : let us join with them in maintaining, that by faith alone we obtain an interest in his merits. But here let our concurrence end. Let us shew, in opposition to their licentious inferences, that holiness is the inseparable fruit of a true and living faith ; and that practical godliness, and a growing conformity of the whole soul to the divine image and law, is an indispensable evidence of our union with and interest in Christ. While we declare with the Apostle, that 'there is no condemnation to them that are in Christ Jesus ;' let us also with him limit our application of this privilege to those, 'who walk not after the flesh, but after the spirit.' (Rom. viii.

1.) In short, while we contend, with even Antinomian Zeal, that 'by grace we are saved through faith ;' (Ephes. ii. 8.) that we are 'justified freely by his grace, through the redemption that is in Christ Jesus.' (Rom. iii. 24.) at the same time let us maintain, with apostolic energy, that 'without holiness no man shall see the Lord.' (Heb. xii. 14.) (p. 15—18.)

"I would call your attention to another fundamental doctrine of our religion, *the renewal of the heart to holiness by the spirit of God.* This, like the former, has been and still is the subject of much abuse. Designing or deluded men have taken occasion to set up feeling as the standard of truth ; and to substitute lively and rapturous affections in the room of practical piety and rational devotion.

"But how are they to be opposed ? Will it be best done by rushing into the contrary extreme ? Shall we counteract these pernicious tenets, by declaring, that there is no such thing as a renewal of the heart to holiness by the spirit of God ? Shall we counteract them by maintaining, as some have inadvertently asserted, in opposition to the plain deductions of reason, the stubborn testimony of facts, and the positive declarations of Scripture, that nothing more is meant by this and similar expressions, than a conversion from judaism or heathenism, a baptismal regeneration, or an outward reformation of life ?* Is not this to maintain that Simon Magus himself was renewed in the spirit of his mind (for he 'believed and was baptized.') (Acts viii. 13.) in direct contradiction to St. Peter, who pronounced him, notwithstanding this outward profession, to be yet 'in the gall of bitterness and the bond of iniquity ; and to have neither part nor lot in this matter, because his heart was not right in the sight of God ?' (Acts viii. 21. 23.) (p. 18—20.)

"As a third illustration of this subject, I would instance those false and mischievous opinions, which are sometimes advanced concerning *the teaching influences of the Holy Spirit of God*, and the utter inutility of all human learning in the attainment of divine truth. (p. 25.)

"Misguided and illiterate men have hence taken occasion under the pretext of magnifying and exalting the work of the Spirit, to depreciate and cry down all human learning ; and to represent the aids of science and literature as not only unnecessary, but even as prejudicial to the interests of religion. This then, like the former, is an evil, which requires our most serious opposition. But our opposition in this instance also must be conducted with prudence. There is a danger, lest under the plea of vindicating human learning, we should be induced to depreciate and cry down the work of the Spirit. (p. 26.)

* The above passage contains a decisive confutation of a common, but most pernicious opinion on the subject of Regeneration, adopted by Dr. Paley, and sanctioned by Dr. Watson, but originally derived from the Nonconformist Dr. Taylor, or rather, as may be seen by Mr. Lancthon's preface to his commentary upon the Epistle to the Romans, from the Papists.

"Let us remember to maintain that the Holy Spirit alone is the author and giver of all spiritual light; and that it is he only who can guide us into all truth."

We rejoice to find that the Anti-jacobin Review has spoken of this Sermon in very favourable terms, (Antijac. Rev. for Oct. 1802, p. 188) and has particularly pointed out what Mr. Cooper has said on the subject of "Justification by faith alone," and "the renewal of the heart to holiness, by the Spirit of God," as *sound, forcible, impressive, and judicious*. Certainly no advice could be more seasonable, or managed with greater delicacy, than that which is conveyed in these pages: and the necessity of address adds an emphasis to the admonition, which ought not to be overlooked.

We very sincerely wish that the

principles which Mr. Cooper inculcates, guarded as they are on each side, may become the universal characteristics of the ministers and members of the English Church. We are well persuaded that Enthusiasm and Antinomianism gain a great advantage from every disposition in those who stand opposed to them, to depart into a contrary extreme; and that the zealous propagation of truly evangelical doctrines affords the best means of promoting Christian unity in the land, and of both strengthening the foundations, and enlarging the pale of the Church. How much is it to be lamented, that men, like Mr. Cooper, should sometimes be charged with being themselves the very enthusiasts whom they so ably and successfully endeavour to counteract.

REVIEW OF REVIEWS, &c. &c.

We are not aware of being under any obligation to lay before our readers all the unfounded objections of dissatisfied authors, whose works may have passed under our review. Indeed the labour would be endless, for we often find that even where general expressions of diffidence and conscious inability are strongest, if the Reviewer should unfortunately particularize but one fault, he is sure to wound the self-love, and to provoke the enmity of the author. We depart from our usual rule in inserting the following letter from Mr. Bogue, because it gives us an opportunity of making some additional remarks on that gentleman's valuable Essay on the Divine Authority of the New Testament: and we trust they will meet with some attention, both from him and from the Society at whose expense it is to be circulated in France. We have subjoined a few notes, which will enable the reader to form a judgment of the merits of the case as he proceeds.

to the sentiments you entertain of the skill and ability with which it is written, I have nothing to say or to object. Reviewers, like other men, have a full right to judge for themselves and to declare their judgment. But if in addition to this they impute to an author sentiments which he does not hold, and does not express; and then argue against these opinions, and represent them as false and dangerous to the peace of society, they do a manifest injury to his character, both in the world and in the Church of God: an injury which the common influence of natural justice, much more the powerful energies of Christianity, when they are felt, will make them willing to repair.

I am sorry, Sir, to be under the necessity of bringing this accusation against you. I do not charge you with misrepresentation; I only say it was a mistake or misapprehension of those, who, as will appear from the sequel, had never entered so deeply into the consideration of the subjects as critics ought.

There are two questions respecting civil government, perfectly distinct from each other; the one respects its constitution, the other, the precise limits of authority and obedience. The

To the Editor of the Christian Observer.

SIR,

A friend of mine has put into my hands a review of An Essay on the New Testament, which I lately published. As Christ. Observ. No. 11.

first only came in my way. From a variety of causes, infidels both in France and England, are ready to assert, that Christianity is the friend of despotism, and the enemy of liberty; that it authorizes rulers to treat their subjects just as they please; and while it binds down the people to subjection, it gives a license to rulers to act according to their will.

In answering to this objection, I endeavoured to shew, that the New Testament, in conjunction with the Old, lays the foundation of civil government in justice: resting on this basis, I urged, that every species of injustice must be displeasing in the sight of God; that an unjust government is contrary both to his nature and will; and that no man, whether ruler or subject, can plead authority from God to act unjustly, either by oppression or rebellion; and that no length of time can give a prescriptive right to any man, or class of men, to act contrary to the rules of justice and equity. In confirmation of these sentiments, I observed, that in all the domestic relations on both sides, of parents and children, husbands and wives, masters and servants, duties are pointed out and enforced with

equal precision, and with equal authority.

In ecclesiastical relations between ministers and congregations it is the same. I argued from a clear analogy, that we might naturally expect this would be the case in the relation referred to in the objection, namely, between rulers and subjects. I quoted the passages in the New Testament where these two relations are mentioned, and I argued from them, that rulers and subjects are under equal obligations to perform the duties incumbent on them towards each other; that rulers are as much bound to be ministers of God to the people for good, and to be a terror to evil doers, and the praise of them that do well, as the people are to be subject to their authority, and to pay tribute. And that both rulers are bound to govern justly, and the people to be subject to them, not only for wrath, but for conscience sake; and that if the rulers did not govern in righteousness, and the people refused to be subject to them, they would both receive themselves condemnation from a righteous God, as being both transgressors of his holy law.*

Such is the substance of my answer

* The charge preferred against us by Mr. Bogue, is a serious one; but we apprehend that nothing more is requisite in order to refute it, than to lay before our readers the passage in our work which has called forth his animadversions.

While, however, we cannot but cordially applaud the well tempered zeal and sound piety, which are generally displayed throughout this Essay, we should deem it a dereliction of our duty, were we to omit animadverting upon the Author's erroneous representation of the sentiments of the Apostles on the subject of Civil Government. In answering a supposed objection made to the Christian religion, as favourable to despotism, and inimical to civil liberty, he observes, (p. 208.) "But let us hear the New Testament speak for itself; and it speaks with plainness and fidelity, and yet with a delicacy suited to the age in which it was written, and to the jealousy of the governments which then existed. (See Rom. xiii. 1.) Civil government, it says, is an ordinance of divine institution: this means, it is the will of God that men should not live as the beasts of the field, without control; but that they should be formed into societies regulated by laws; and that these laws should be executed by magistrates appointed for the purpose.

What kind of government and what kind of rulers are designed, the writer particularly specifies... "They are not a terror to good works, but to the evil. Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil—They are God's ministers, attending continually upon this very thing;" i. e. their talents and their time are all employed in this great and good work. Such is the government which the New Testament describes; and such are the governors to whom it enjoins subjection." And he proceeds to add, that whoever refuses to be subject to such a government, and to give high respect to such rulers, and to pay them tribute, resists an ordinance of God which is both reasonable and beneficial, and deservedly receives to himself condemnation.

But where, we would ask, does Mr. Bogue find those qualifying expressions, which furnish any ground for asserting, that it is only to "such governments," as "are not a terror to good works but to the evil," that Christians are enjoined subjection? We mean not indeed to deny, nay we are disposed strenuously to

to the objection at which you are so very angry. If you could have shewn that I had made some duties incumbent on magistrates which the New Testament does not enjoin, and which they are not bound to perform, and that I have excused subjects from the performance of certain duties towards their rulers, which they are commanded by the New Testament to do,* you would have just cause to condemn me as perverting the word of God. But no charge of this offence appears in your critique. If then I fairly stated the obligations and duties of magistrates and people,† and shewed that both were enforced with equal authority, and, by equal sanctions, and without respect of persons, whether rich or poor, great or small, I

maintain, that in all cases God must be obeyed rather than man: and that whenever he commands, even of our lawful rulers require us to act in opposition to the express will of God, we ought, rather than comply, to endure any extremity of suffering. This reserve we are taught to make, not only by the words of the Apostles (Acts v. 29.), but by their example also, as well as that of the whole army of martyrs. We contend, however, that no other exception can be fairly deduced from the New Testament.

Had Mr. Bogue quoted the entire passage, he would have furnished his readers with *prima facie* evidence of the futility of his reasoning. Why has he not given the Apostle's words, instead of his own forced construction of them? Let us insert what he has omitted, and contrast it with his comment. (Rom. xiii. 1 and 2.) "Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves condemnation." Again, (Tit. iii. 1.) "Put them in mind to be subject to principalities and powers to obey magistrates;"—and to the same effect in St. Peter's injunction, in his first Epistle, (ii. 13.) "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." In these passages there are no exceptive clauses, no restrictions of the words to particular kinds of government, or to rulers of a certain character. When St. Paul so strongly commanded every soul to whom he wrote among the Romans, to be subject to the powers that be, no exception was made of the government then existing at Rome, or of the then

answered the objections of the infidels, and my end was obtained: I had neither a desire, nor time, to enter farther into the subject, nor have I done it.

There is a second question relative to civil government, quite distinct from the former; were I to state it in both its points, the first would run thus—"How far are rulers bound by the law of God to bear with their subjects, when the subjects do not perform their duty?" But let the consideration of this be postponed, and the other only be brought forward, namely—"How far subjects are bound to obey their rulers, when the rulers do not perform their duty to their subjects?" This is a piece of casuistry which lay quite out of my way; I had not the shadow of a reason to en-

reigning emperor. And yet, if the character either of the government, or of the person administering it, could be pleaded as an exemption from the obligation of this command, it might well be argued that the government of Rome under Nero was of that description. But, as if to silence for ever such reasonings as those of Mr. Bogue; it is even under the despotic government of Rome, it is even under Nero, one of the most cruel, unjust, and despotic of Rome's tyrants, that Christians are commanded, on pain of condemnation, to be subject unto the powers that be; and that, *not only for wrath, but also for conscience sake.** Christ. Observ. No. 2, p. 113, 114.

We agree with Mr. Bogue, that rulers are bound in the sight of God to administer justice to their subjects. But we deny that subjects are enjoined in scripture to pay obedience only to such as do; a doctrine which, if there be any meaning in words, is fairly implied in Mr. Bogue's reasoning. Mr. Bogue admits that there is a clear analogy between the case in question and the case of parents and children, and masters and servants. But would Mr. Bogue think it right to limit the obedience of children to such parents as discharged properly their parental duties, or to direct servants to be subject only to the good and gentle, and not to the froward also? Our readers will be able to judge, on a perusal of this note, whether we have imputed to Mr. Bogue "sentiments which he does not express." Whether he does in reality *bold them* or not, is a point which we had no means of knowing, except from his expressions.

* We conceive that we have done this, inasmuch as we have shewn that Mr. Bogue affixes an unscriptural limitation to the duties which subjects owe to their rulers.

† We do not think that Mr. Bogue has fairly stated the obligations of subjects, either in his essay or in this explanatory letter.

some extracts, to justify my opinion of the work, which you may either insert or not, as you think proper.

Q.

"When we endeavour to convince the ignorant, or to rouse the unthinking, we feel some hope; but as for those of you, who have heard the gospel from your infancy, or long enough to learn distinctly and familiarly all the truths it contains; who know every thing we can advance; who believe every thing we can prove; who can even contend earnestly for the faith once delivered to the saints; and yet rest satisfied, regardless of the influence of those things in your hearts and lives—you, you are the most likely to drive ministers to despair. We preach; you acknowledge and admire: but you discover no more concern to obtain the one thing needful we propose, than if you were persuaded we call you to follow a sumptuously devised fable. You believe there is no felicity in the creature, and that satisfaction is to be found in God only. The conviction

is just; but it is completely useless; for you are forsaking the fountain of living waters, and hewing out to yourselves broken cisterns that can hold no water. You confess there is a hell, and that its misery is extreme; but you never take one step to avoid it. We cry "Death is rapidly approaching you, and the judge standeth before the door." You answer, "Yes," and slumber on. Your life is a perpetual contradiction to your creed. I need not say, that you are not Christians; that you are wholly unlike them; that you do not war a good warfare; that you do not run the race set before you, for you are acquainted with all this: you do not mistake your condition; you know you are in a state of condemnation, and are still at ease! O, what a paradox are you!—You are sermon proof. A Bible has poured forth all its treasures before you: it has thrown down at your feet heaven and hell; but it has excited neither hope nor fear. Surely you have reason to apprehend that means, so long applied in vain, will be always useless." (*Jay's Sermons*, 273—276)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

The first eight volumes of the long expected edition of Homer, by Heyne, containing the *Iliad in Greek, and Latin, with various readings, and observations of ancient and modern critics upon the Iliad*, have just been imported from Germany. The edition is printed in large 8vo. and this first part is adorned by twenty-eight copper plates. The copies on Dutch paper sell for £12, those on writing paper for £8, and those on printing paper, without the plates, for £4. 16s.

Announced for publication, in 2 vols. 8vo. with plates, the *History of the Maroons, from their origin to the establishment of their Chief Tribe at Sierra Leone; the Expedition to Cuba, to procure Spanish chasseurs; and the state of the Island of Jamaica, for the last ten years; with a succinct History of the Island, previous to that period*. By R. C. Dallas, Esq.

New editions are in the press of Simpson's *Doctrine and Application of Fluxions*, in 2 vols. 8vo.; of Gordon's *History of the Rebellion in Ireland*, in 1798, &c. with considerable additions and improvements; of *Outlines of a Philosophy of the History of Man*, from the German of J. G. Herder, in 2 vols. 8vo.; and of the *Port Royal Method of Learning the Latin Tongue*, translated from the French by Nugent, in 2 vols. 8vo.

In our last number, p. 666, we gave the sentiments of M. de Luc, upon the attempt of the French savans to carry back the age of the world to 15,000 years before the Christian era, from a consideration of the zodiac discovered in Upper Egypt, with an indirect argument of that great geologist, taken from the face of nature, against this futile fancy. The attempts of the infidels to undermine the au-

thority of revelation have always ended in their own shame. With great ignorance of the subject upon which they presume to treat, yet, by confident assertions and biting jests, they sometimes prevail, for a time, in making it to be believed, that they have possessed themselves of an impregnable fortress, the artillery of which will quickly demolish the boasted fabric of revelation. Voltaire played this game with regard to eastern literature, and was followed in a more grave and scientific guise by the astronomer Baille. And we Christians have great reason to thank them for their efforts, which have roused men of true learning and sound principles to investigate this subject deeply. Our learned Bryant, our great Sir William Jones, and our poetical and indefatigable Maurice, have effectually driven the enemy from all their entrenchments, and turned their artillery against themselves. Upon the present occasion, we are happy to say that the same ill success has attended their efforts. In addition to what M. de Luc has said in refutation of the French interpretation of this zodiac, the Rev. S. Henley has printed a learned investigation of the subject, in which he clearly proves, in opposition to the report of M. Fourrier, that this zodiac is a hieroglyphical representation of the reformation of the Roman year by Julius Cæsar, and of the correction of the Egyptian year by that standard. And what adds to the temerity of these silly conjectures, an inscription has actually been given by Denou from the southern portal of the very temple in which this zodiac exists, which is in perfect consistence with Mr. Henley's interpretation. "Where now," he asks, with allowable severity, "are the 15,000 years before Christ of the learned Fourrier?"

The same author, Mr. Henley, announces for publication, "A Disquisition on the date assigned by Fourrier, Commissioner of the Sciences and Arts in Egypt, to the ancient zodiac there found; whence the extraordinary darkness recorded by Phlegon, and by the historians of China, in the reign of Quamvu, are identified with the darkness at our Lord's Crucifixion; the discordance between the eclipse noted by Ptolemy, as seen at Arbela and Carthage is accounted for; the further desideratum for ascertaining the longitude, required by the board at Paris, in their report on Burg's Tables, supplied; and thence, in reference to the Prophecy of Balaam, the Birth of Christ fixed."

A Sketch of the present State of Ireland, Statistical and Picturesque, with maps and engravings, in 2 vols. 4to. is announced by Dr. Beaufort.

Chatterton's *Works*, in 3 vols. published for the benefit of his sister, will soon appear.

Elements of Natural and Experimental Philosophy, in 4 vols. 8vo. will shortly be published by Mr. Cavallo.

Mr. Sharpe, of Piccadilly, is about to commence a publication, in parts, of the *English Classics*, on a superb scale in point of embellishments, and on a new and elegant type, by Whittingham; yet at an expense so moderate, as nothing but the expectation of extensive encouragement would justify. Essays, Biographical and Critical, by Dr. Drake, author of *Literary Hours*, &c. will be given as illustrative of the different classics comprised in the plan.

A loom has been invented by a gentleman for weaving fishing nets, which, it is said, has fully accomplished the wishes of the Society for the Encouragement of Arts, Manufactures, and Commerce.

A composition lately noticed by Mr. Davy, as fit for *tinging oak or pear wood of a mahogany colour*, is made by boiling together Brazil-wood and Roman-alum; to which, before it is applied to the wood, a little pot-ash is to be added. A durable varnish is formed, he says, from a solution of amber in oil of turpentine, mixed with a little linseed oil.

Three ounces and a half of charcoal, purified by incandescence, mixed with twenty four drops of sulphuric acid, will purify three pounds and a half of *putrid water*, without communicating any sensible acidity. The process consists in pouring the water upon this mixture, and afterwards filtering it. It destroys the astringent principle: it absorbs fatty matters: it dissipates all fetid smells; and may be used with advantage in cleansing musty casks. It has no effect on the smell of camphor, essences, ethereal oils, essence of orange, bark, &c.: it renders vinous liquors colourless: it diminishes scorbatic affections, and is said to sweeten bad breath.

Common shores, drains, &c. are occasionally subject to emit noxious and offensive air. Whenever such air is generated in or near a dwelling-house, it will find its way

into those apartments, where the air is most rarified by the fires kept therein; so that those rooms which are most inhabited, and where every means ought to be used to preserve a succession of pure air, are continually filling with a putrid atmosphere, destructive to health. This air also oxidates or tarnishes the surface of bright metallic bodies, such as fire-irons, kitchen utensils, &c. and particularly silver plate. Mr. Thomas Salmon, of Canterbury, has suggested the most effectual and least expensive method of expelling this air, which is as follows: an airtight metallic tube, one inch and a half in its diameter, should open by its lower end into the uppermost part of the vault, &c. where the foul air is generated. This pipe should be continued by the nearest way, and with an ascent, towards the kitchen or other chimney where fire is most frequently kept, and should be carried up the back of the fire, or in such situation as to be heated by it, and from the fire should be continued to the nearest place of discharge into the open air. By the action of the fire, the air within that part of the tube which passes through or near the fire is rarified, and is deprived of its gravity; and the external air pressing with its usual weight at the bottom of the tube, the equilibrium is destroyed, and a succession of noxious air passes up through the tube, till the whole quantity is carried off. By this means the holds of ships may be ventilated without labour or expense, by passing the metal pipe through the cabin or other fire; and that destruction of grain prevented, which was experienced in the late scarcities. By the same method a much larger portion of heat may be produced in dwelling-houses by the same quantity of fire; for, if instead of a current of cold air, a current of hot air were introduced, to supply the partial vacuum made by the ascending air through the chimney, apartments would be better warmed with a smaller quantity of fuel. *Repert. of Arts, vol. I. Second Series, art. 84.* A method of applying the same principle to the clearing of noxious air from wells, instead of the usual apparatus of a forge-bellows and a leather pipe, may be seen in the *Repertory, vol. IX. First Series, art. 52.*

Mr. William Bullock, of Portland Street, Soho, has invented a new and improved draw-back lock for house-doors. The improvement consists in latching the door, by letting the bolt shoot into the staple immediately when the door closes, and not before; and the receiver works with so much ease, that the door is made fast with the twenty-fourth part of the force required by locks upon the common constructions.

A person of the name of Roberts, of Portsmouth, has lately contrived a new method of preventing the accidents frequently occasioned by horses running away with carriages. It consists in disengaging the horses instantaneously from the carriage, without their harness, either entirely, or so as to be retained only by the head; and, at the same time, the driver, or a

person in the inside, or behind, is enabled to block the hinder wheels, or to direct the course of the carriage.

Professor Pictet has presented to the Royal Institution a specimen of strong flat iron chain, which was made in his presence with a machine invented by Vaucanson, and of which one man may easily make seventy-two feet per day.

A vessel of a new construction, built agreeably to a patent granted to P. Miller, Esq. of Dalswinton, was lately launched at Kingholm, near Dumfries. The vessels to be built under this patent are intended for carrying passengers only, and will be named *Life Packets*, as they cannot sink. They afford much better accommodation than ships of any other construction, of the same length, can give. They are built entirely of fir wood, and draw very little water. When under sail they are wrought and kept to windward by means of sliders. They are moved through the water in calms, and against light winds, by wheels; and these wheels are so contrived as to be rigged and unrigged in a short time.

James G. Durham, of Corpus Christi College, Cambridge, A. B. proposes to print, by subscription, in the ensuing winter, a *Vindication of Christianity*, in which he designs to shew that the felicity of the world at large is materially promoted by it.

FRANCE.

M. Bernardin de St. Pierre has published some information important to navigators. He observes, that a letter or despatches, enclosed in a bottle, well corked, and thrown into the sea, will, sooner or later, arrive at some shore, where they may be picked up. M. Lescallier, Colonial Prefect at Guadaloupe, sent to M. St. Pierre a copy of a letter, which had arrived in this manner, on the 10th of March, at Guadaloupe, after having been two months and seven days in going two hundred leagues. This is the fourth circumstance of the kind. The first letter enclosed in a bottle was thrown overboard at the entrance of the Bay of Biscay, on Aug. 17th, 1786, and was taken up May 9th, 1787, on the coast of Normandy. The second bottle was abandoned to the waves, June 15th, 1797, about forty-two degrees twenty-two minutes N. latitude, to the east of the meridian of Teneriffe. A soldier found it, on the 6th of the following month, on the strand at Cape Prior. It had gone above one hundred and twenty leagues in less than three weeks. It contained a letter, addressed to M. St. Pierre; which was forwarded to him by the French Consul at Ferrol. The third bottle traversed upwards of nine hundred leagues in a direct line. It was thrown into the sea two hundred leagues to the North of the Isle of France, by a French captain going to India. It landed at the Cape of Good Hope, and contained an oiled letter, which the Governor of the Cape forwarded to the Governor of the Isle of France. It may be of utility to

make these circumstances known, as the success of these trials may afford some hope of relief to persons shipwrecked on desert shores.

The brothers Piranesi have established in the College of Navarre, at Paris, granted to them by the Government, an Academy of fine Arts, which is in full activity. It is divided into several classes. In the first are executed all kinds of oil paintings; historical pictures, copies of the great masters, &c. In the second class are executed all kinds of sculpture, both in marble and models in baked earths, monuments, groups, statues, copies from Grecian and Roman antiques, bas reliefs, ornaments, &c. In the third are performed all kinds of architecture, interior decorations, models of the finest ancient and modern monuments, &c. The fourth class is occupied with natural history and landscapes. In the fifth are executed all sorts of engravings, prints, designs, &c. In the sixth, the interior and exterior decorations of houses, chimney-pieces, friezes, &c. The seventh is devoted to engraving cameos, and stones of every description. Three hundred pupils are employed in the different classes, and a yearly distribution of three medals in each class will take place to excite emulation. At the same time there will be a general exhibition.

The *Venus de Medicis*, the master-piece of ancient sculpture, is on its way to the National Museum at Paris. The First Consul obtained it from the King of Etruria, on conditions, it is said, that he should recover for the king of Etruria the objects carried away by the Neapolitans during the war. Paris will then possess the two first statues in the world, the *Venus de Medicis*, and the *Apollo Belvidere*.

Another statue, although certainly inferior in value to the *Venus*, yet placed by artists in the first rank, the *Pallas of Velletri*, is also brought to France. It was discovered in 1799, in consequence of the excavations made at Velletri, by order of the French commissioners. This statue is in the finest preservation. These statues, together with some valuable MSS. from Herculaneum, are arrived at Marseilles. A rich collection of Etruscan vases are on their way to the same port.

Aldini, the nephew of the late Dr. Galvini, now at Paris, still persists in asserting the peculiarity of the Galvanic fluid, and obstinately denies it to be, as Volta seemed to have demonstrated, merely a modification of electricity. He had made a series of experiments before the Galvanic Society at Paris, which they have witnessed with great satisfaction, and from which he strenuously infers, that Galvanism is a fluid *sui generis*, existing in the animal economy alone.

M. Chausier employs a solution of oxygenated muriate of mercury, kept constantly in a state of saturation, for preserving animal substances from putrefaction. The preparations are to remain immersed in the solution for

several days, and then dried by exposure to light and air. After this process they are no longer susceptible of being easily decomposed: they preserve their form, and become possessed of a great degree of hardness, and are not subject to the attacks of insects.

A large telescope, of twenty-two French feet in length, and twenty-two inches in diameter, is nearly finished. Its mechanism is such, that it will turn completely round with great ease, nor will it require to be exposed to the open air. The mirror, of twenty-two inches in diameter, is of extraordinary clearness and purity: it is, however, not wholly of platina, as was first proposed, the platina sent by the king of Spain not being sufficient for the purpose.

Among the visionary schemes of the French, the following is not the least singular. A Frenchman, named Botineau, died some time since at Pondicherry, in great want. He is said to have discovered the means of ascertaining the approach of vessels at sea at the distance of two hundred leagues. M. Leroy, professor in the Special School of Medicine at Paris, has announced that he is in possession of many of Botineau's data, and hopes by their assistance, to discover the secret, and form from them a regular science, which he proposes to call *Nauscopie*. He says that the celebrated M. de Surain laid the greatest stress on this discovery, spoke of it with admiration, and was indignant at the contempt with which it was treated. He affirms that he can prove this art to have been known to the ancients; but that the exercise of it requires an apprenticeship.

It has been resolved to institute, at Paris, a kind of continuation of the celebrated *Memoirs of the Academy of Sciences*, under the title of *Annals of the National Museum of Natural History*. One of the leading objects of this undertaking is, to explain, for the benefit of students, the immense collection of natural history, &c. which this singularly extensive museum contains, and to develop the true principles of science. It is not intended to wait for such a collection of papers as would be necessary to constitute a volume, but to publish with greater despatch in the form of numbers; and, for this purpose, the professors have agreed to meet once in a week, to communicate to one another the result of their observations and labours in their respective departments, and to decide on the papers which are to be given to the world. These numbers are to appear regularly on the fifteenth of every month, and the first was issued on the fifteenth of October. The Professors of the Museum, who have engaged in this undertaking, are Messrs. Haüy, Fourcroy, Berthaud, Desfontaines, Jussieu, Geoffroy, Lacépède, Lamarck, Portal, Mertrud, Thouin, Faujas-Saint-Fond, and Cuvier.

In the spring of the present year, the Consuls, upon the report of the Minister of the Interior, decreed the establishment of *Two practical schools, for the working of mines and the*

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treatment of mineral substances: one is placed in the department of Mont Blanc, in the Canton of Moutiers, near the lead mines of Pezay, and will afford, from its vicinity to mines and works of different kinds, the most extensive and varied means of instruction; the other school is in the department of La Sarre, at the foundries of Geislautein, near Sarrebruck, and is also admirably situated within a short distance of mines or works of almost every description which are important in these pursuits, as of iron, steel, tin, mercury, lead, copper, brass, salt, coal, &c.

GERMANY.

M. Bockman, a German optician, recommends *for viewing the sun*, an eye-glass composed of four pieces, a light violet, a light green, a dark green, and a dark blue.

M. Campe, junior, has lately established, at Hamburg, a museum or repository; in which are to be found, not only the principal German, English, French, and Dutch journals, to the number of nearly 150; but likewise the most interesting new works, and copies, &c. sent thither by artists, to whom this establishment affords a convenient and eligible method of making known their abilities. The subscribers amount to above 400; amongst whom are some of the most distinguished names. This museum is said to be the most complete of its kind existing in that, or perhaps in any other city. It is open the whole day, and is frequented by a great number of readers, among whom are many foreigners.

An establishment has been formed at Vienna, under the direction of Mr. Schreyvogel, called the *Repository of Arts and Industry*, embracing the art of design, mechanics, music, and, in part, literature. Some of the most eminent engravers of that capital have, for the last year, been employed for this undertaking. The Society is about to publish a series of views in the Tyrol, taken by artists, at the expense of the Society, during last summer. A geographical department has been added to this repository. The first grand work proposed to be published, is an *Atlas of the Austrian Dominions*, in 48 sheets, with statistical tables in French and German. In these, and similar undertakings, the Society has already expended 50,000 florins, and it has still a like sum at its disposal.

A gentleman of Moravia has proposed a prize of 1000 florins for the best work, calculated to extend the love of humanity; 100 ducats for the second; and an honorary premium for the third. A second prize of 50 ducats, for the best solution of the following questions: What are the diseases, the accidents, and the secret causes, which contribute to diminish the population of the Austrian provinces? What are their real causes, and the best means of preventing them? A third prize, of 50 ducats, for the best work on the question, of what importance to the state is the life and welfare of every individual, con-

sidered relatively to political economy? And a fourth prize, of 50 ducats, for the best memoir on machines and inventions for saving men from different dangers, pointing out those that deserve preference. Papers to be addressed, before the end of December, to Messrs. André and Ricke, at Brunn, in Moravia.

SPAIN.

The Madrid Gazette mentions the intention of the Spanish Government to send two scientific gentlemen to London, to act in concert with the African Society in exploring the interior of Africa.

A voyage of discovery to the South Seas, at the expense of the Spanish Government, by Don Murtis, is in agitation.—This gentleman, and a learned pupil of the name of Zea, it is said, will visit several of their provinces in that quarter.

ITALY.

The vaccine practice is extending in Italy in an astonishing manner. By its means, the

fatal ravages of the small pox have been stopped in the department of Mella, of which Brescia is the capital. During the last three months, above 12,000 persons have undergone the operation in that department. The skilful physician, Sacco, who is said to have discovered, two years ago, the original vaccine matter in the cattle of the country, superintends the vaccination.

RUSSIA.

The DEPARTMENT OF COMMUNICATION BY WATER in Russia, has published a very fine map of all the canals constructed in that empire. It is well known that they already begin to be numerous. The new map shews, amongst others, the Oginsk canal, between the Dnieper and the Nieman, which the Poles undertook many years ago, and which will be completed in the course of the present year. A new canal has likewise been begun this year, between the Symin and Tichwinka, on the east side of the new Ladoga, and is to be completed in two years.

LIST OF NEW PUBLICATIONS.

SERMONS.

RELIGIOUS Principle the Source of National Prosperity: a Sermon preached in the Parish Church of Richmond, in Surry, on June 1, 1802, being the Day appointed by Proclamation for a General Thanksgiving. To which are added, Notes in the form of Essays on various subjects, connected with the Occasion. By the Rev. Edward Patterson, M. A. formerly of Trinity College, Oxford, 8vo.

A Sermon preached at Walsall, at the Archdeacon's Visitation. By the Rev. Edw. Cooper.

Sermons on various Subjects. By S. Goodwin, LL. D. 2 vols. 8vo.

Sermons. By W. Jay, vol. 1. Second Edition, 8vo.

Mutual Duties of Husbands and Wives. By W. Jay, Third Edition.

THEOLOGY.

Letters to a Universalist: containing a Review of the Controversy between Mr. Vidler and Mr. Fuller. By Scrutator, 8vo.

A Looking Glass for Professors. By the late Rev. J. Macgowan, a new and neat Edition.

Sacred Theology; or, a Collection of Scripture Metaphors. By the late Rev. J. Brown, a new Edition, 12mo.

The Workhouse; or, a Religious Life the only happy one; being the History of Susan and Esther Hall. By the Author of Margaret Whyte, 12mo.

An Appendix to Three Letters, addressed to the Rev. W. Atkinson, of Bradford, Author of a Candid Inquiry into the Democratic Schemes of the Dissenters. Second Edition, with an Appendix. By Ed. Parsons, Leeds, 8vo.

The Ecauties of Dr. Young. By J. Evans, A. M.

A faithful Inquiry after the ancient and original Doctrine of the Trinity, taught by Christ and his Apostles, in Two parts. By the late Isaac Watts, D. D.

The Triumphs of Christianity over Infidelity displayed; or, the Coming of the Messiah, the true Key to the right Understanding of the most difficult Passages in the New Testament. The Whole being intended as an Illustration of the Necessity and Importance of considering the Gospels as Histories, and particularly as Histories of the great Controversy between our Lord and the Jews, concerning the true Nature of the Messiah's Character. By N. Nisbit, A. M. 8vo.

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MISCELLANEOUS.

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A Voyage up the Mediterranean in his Majesty's Ship the Swiftsure, one of the Squadron under the Command of Rear Admiral Sir H. Nelson, K. B. By Rev. C. Williams, A. M.

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The Etymology and Syntax of the English Language explained and illustrated. By the Rev. Alex. Crombie, LL. D.

An Essay towards a General History of Mathematics. Translated from the French of C. Bassul, Member of the National Institute, &c.

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RELIGIOUS INTELLIGENCE.

FRANCE.

WE mentioned in a former Number, that the London Missionary Society have printed, with a view to circulation in France, a large edition of the French Testament, to which they intend to prefix Mr. Bogue's Essay on its divine authority. A deputation of the Directors was lately sent over to Paris, to concert measures for that purpose, and to learn the actual state of religion in France. The Report of their proceedings and observations has been published; and as it contains much interesting information, we shall lay the substance of it before our readers.

The members of the Deputation succeeded in procuring access to persons of respectable station and influence, who received them with cordiality, approved of their design, and encouraged them by promises of co-operation. A member of the legislative assembly, who has expressed great attachment to the Protestant cause, voluntarily offered his services to translate Mr. Bogue's Essay into French, and is now assiduously employed upon it. Another person was about to undertake the translation of it into the Italian language; and an Italian Bishop, who felt strongly the errors of Popery, and had already suffered persecution for his religious sentiments, expressed his willingness to promote the views of the Society, and to assist in diffusing the pure principles of the Protestant faith. Another member of the legislative body, a zealous Protestant, and, it is added, "who appears eminently devoted to the Lord Jesus Christ," entered cordially into their views lamented the want of zealous and faithful ministers; and proposed to send to England some young men, to be trained for the service of the Protestants in France.

The resolution of the Society was at first limited to the New Testament, on account of the expense; but now, it is likely that the Directors may print and circulate the whole Scriptures, as well as the Essay, and other Protestant works, to a very great extent, without any eventual expense to the Society.

In Paris, it required a search among the booksellers, of four days, to find a single Bi-

ble: this is also supposed to be the situation of the greater part of France, and other countries formerly connected with the See of Rome. The report of an intention to publish it, produced an application from one bookseller, for 1500 copies; and it was found on calculation, that the sale of 5000 copies, on his terms, would leave some advantage to the Society. This bookseller being a Catholic, it was supposed, might be inquiring for the Catholic edition of the Scriptures; but he stated, that it was the Protestant Scriptures he wanted, the Catholics being eager to procure them, in preference to their own.

A gentleman, formerly in one of the highest departments of state in Sardinia, and who was desirous to promote the success of their mission, communicated the following intelligence: — That in Piedmont, and other popish countries, the Bible was prohibited, under the penalty of eternal damnation; but that since their union with France, Protestantism is not only tolerated, but its worship is public; and that the object of the Society would meet with great success, if prosecuted with order and wisdom. In Piedmont, and especially at Turin, there are a considerable number of Genevans, who would assist it, as well as most of the literary characters of the country. Besides books, he recommends, that well instructed, prudent, and discerning missionaries be sent. There will be an equal opportunity of spreading instruction into the Cisalpine republic, and from thence into Tuscany. Books and Missionaries would also, he states, be received with enthusiasm at Naples; and this would prepare the way to Rome itself.*

The Protestant cause is considered, by the present government of France, to be favourable to its stability: the apprehension of danger is from the party attached to Popery: the government, therefore, is on its guard with respect to the latter, but is well disposed to the former: this is demonstrated by its appointments to stations of political importance, or to offices of magistracy. The Deputation had been informed, that, in one of the departments through which they had to pass, there were a number of their Protestant brethren destitute of a pastor; conceiving it to be their duty to visit them, they staid for one day in that district. A friend who accompanied them, being acquainted with the prefect, called on him, and informed him of their design in

* We cannot help thinking that the expectations of this Sardinian gentleman are of too sanguine a complexion to be speedily realized. The co-operation of Genevan literati, in extending genuine religion, appears very unlikely; and as for the idea of sending missionaries to Naples, it seems, in the present circumstances of that kingdom, to be altogether impracticable. At the same time we fully concur in the opinion of the Deputation, that by the late conflict, Divine Providence has prepared an immense scope for the exertions of Christian benevolence, by affording new facilities for the propagation of genuine and unadulterated Christianity; and we should rejoice to see the Church of England emulating the zeal of other Christian bodies, in improving the dispensation.

coming to France: this officer entered with zeal into the subject, approved of the measure, recommended it to the Protestants to exert themselves, and promised them a church, and a house, for the use of the minister who might be appointed. This circumstance being made known to two of the Protestants residing there, they pledged themselves to furnish a liberal support to any Protestant minister who would settle among them; and expressed their persuasion, that the Church would soon be filled with Catholics. This last opinion appears to be highly probable. Indeed, the religion of Rome, unsupported by extensive funds, and destitute of civil power, seems fast verging towards its fall: the activity of its priests, who are endeavouring to revive its interests, may, however, succeed, if no attempts are made to introduce a purer system; because the intellectual principle in man, conscious of its immortal destiny, feels the necessity of some religion, whereon its anxieties may repose; and will therefore lean upon a false one in the absence of the true. This anxious feeling of the mind, after the true religion, seems to be increasing in France. Disgusted with the superstitions of Popery, they betook themselves to the principles of infidelity, and have proved them to be insufficient for their happiness, as well as pernicious in their tendency: but the day of infidelity and of superstition is closing. It may be added also, that the protestant religion would be supported by a considerable portion of the people, who, being friendly to the principles of civil liberty, conceive that a natural alliance subsists between these, whilst that of the papal is supposed to be in hostility thereto.†

The visit of the Deputation to France, has turned the attention of many to religious subjects, who have formed the project of communicating their views to others; and a correspondence is likely to be opened with the Protestants in every part of France, in order to revive and extend the interests of true religion. The Deputation are of opinion that, depending on the blessing of God, the Bible, and an Evangelical ministry are the principal things requisite to promote the cause of Christ in that country; and in conformity with this

opinion, the Society have resolved on printing, for sale, five thousand Bibles, and 15 thousand Catechisms, in French, and 4,000 Bibles, in Italian, and on procuring six suitable persons to receive instructions, under the patronage of the Society, with a view to the exercise of the Protestant ministry in France. An agent is also appointed to reside at Paris, with a view of instructing the Protestants residing there, who are supposed to amount to 30 or 40,000, and who, it is feared, are deplorably ignorant of religion; and a negotiation was begun for the purchase of one of the churches for that purpose. Among the other resolutions adopted by the Society, in consequence of the above report, is one for preparing an address "to the Protestants in France, to call forth their exertions in the cause of the Redeemer," and another for considering the best means for conducting, in France, "a periodical publication similar to the *Evangelical Magazine*."

RUSSIAN TARTARY.

Last spring, two missionaries, the Rev. Henry Bronton and Mr. Paterson, left Edinburgh, under the patronage of the Edinburgh Missionary Society, with the view of attempting a settlement in the neighbourhood of Astrakhan. The former of these gentlemen has already distinguished himself by his services in Africa, which he was forced to quit on account of his health; and by the translation into the Soosoo language of a variety of tracts, which will be found enumerated in No. viii. p. 540; and if no other immediate advantage results from his mission, we may, at least, confidently expect, from his spirit of laborious inquiry, and from his accuracy of observation, a faithful representation of the moral and religious state of the Tartar tribes. At Petersburgh he met with a very favourable reception from the Russian government, who shewed a manifest inclination to promote his views of forming an establishment on the Banks of the Caspian sea. He was furnished by them with letters to the governors of the different provinces, in his way to Astrakhan, requiring them to afford him every facility for prosecuting his journey; and he also received promises of protection, and of a sufficient

† We are far from wishing to damp the ardour of Christian benevolence, or to discourage the hope of extensive benefit from the zealous and persevering efforts of Christian societies, in distributing the Scriptures in France; but the above picture of the moral state of that country, we fear, is more favourable, than a few partial facts, or the limited observations of foreigners, after a few weeks residence in that capital, will warrant. That the cause of Christianity will finally triumph over all opposition we are assured, by the unerring declaration of him who sees the end from the beginning. That the French revolution, and all its concomitant evils, will be made eventually subservient to the establishment of the Redeemer's kingdom, we are no less firmly persuaded: but we see nothing in the various accounts which have been received respecting the state of France, to warrant our believing that there exists in that country any very prevalent anxiety for the extension of true religion; or that the reign of infidelity and superstition is drawing to a close. But even if this conclusion be just, it ought rather to redouble, than to relax, the exertions of Christians to extend the knowledge of the Scriptures in that country; it being only through the instrumentality of the sacred writings, that, in existing circumstances, we can hope for a general diffusion of evangelical light among its inhabitants.

grant of land for the formation of a settlement. Mr. Brunton and his companion arrived a *Sarepta*, the colony of the United Brethren, on the eighth of July, and after remaining there six days, during which time they were entertained with much affection, and procured much important information and advice, they set off for Astrakhan. Mr. Brunton's last letters are dated from that city on the 5th of August last: he there observes, "Astrakhan is a favourable situation for endeavouring to extend the Gospel among Pagans and Mahomedans; but I have reasons for going 800 miles further to look for a settlement. I wish to find a situation contiguous to both Persia and Turkey, while it is rendered secure by being under the Russian government, where missionaries may learn with facility the languages of these countries, and from which they may go forth to preach the Gospel. I have no doubt that an academy might be formed with great advantage, near the borders of Armenia, for the education of native youths, redeemed from slavery, or otherwise induced to submit themselves to our instructions."

He is so impressed with the advantage and permanence of the settlement which he is about to form, that he has directed his wife and family to join him; and he expresses an anxious wish that more Missionaries may be sent out. He will be willing to receive them from whatever society they come, and to afford every accommodation to them while they are learning the language, and a place of refuge afterwards, to them and their converts, should they meet with persecution in Persia or Turkey. The expense of living, he adds, is moderate, considerably less than one half of what it would cost in this country.

GREAT BRITAIN.

The *Eighteenth Report of the Society for Bettering the Condition of the Poor*, has been lately published, containing, among many other papers, an account of a Club at Harborne, for supplying poor children with clothing, by GEORGE SIMCOX, Esq. which we notice because of the beneficial moral effects which seem to have resulted from its institution.

In March, 1799, a Penny Club was formed at Harborne, a populous village near Birming-

ham, containing about 1200 inhabitants; the greater part of whom are poor nailers. Its object is, by a weekly payment of the children, and by the contributions of honorary members, to clothe the children who attend on the Sunday schools there, and who also contribute their weekly penny to the fund of the society.

Previous to the establishment of Sunday schools at Harborne, the children were generally brought up in the grossest ignorance; and paid very little attention to the Christian sabbath. The changes produced by this institution in the habits of the children, and the general improvement in the appearance of the parish, have been so obvious, that the most superficial observer cannot fail to remark it; while the heart that is expanded by Christian benevolence, finds in it a source of pleasure, which at once repels the arguments of theoretical objectors.

The first distribution of clothing was made at Lady Day, 1801. There was then in the hands of the Treasurer, the sum of £150, with which the managers contrived to clothe more than 200 children.

One effect of connecting this Penny Club with the Sunday schools, was the immediate increase of applications for admission into the latter. At that time there were only 82 girls. In a few weeks they amounted to 107; all of whom are contributors to the Penny Club. A similar addition is taking place in the boy's school. Another effect has been the increased industry of the children at their trades. They have laboured diligently, to purchase for themselves other articles of dress; such as shoes, stockings, &c. A third advantage is in the incitement it produces to regular attendance and good conduct. By the rules, if any children are dismissed for improper behaviour, they forfeit their share of the money in the funds; not only the benefit they would otherwise receive from the subscription of honorary members, but even the portion which they have themselves contributed. A fourth consequence is the promotion of economy among the parents, by shewing them how much may be done by small savings; while at the same time it imposes a kind of obligation to endeavour to provide decent clothing for the other parts of their family that are not in the school. The present number of boys, who are members of the Harborne* Penny Club, is 128; and of girls, 107; that of honorary

* In the parish of Painswick, in Gloucestershire a similar institution was established in 1786, and another in Sutton Coldfield. In both of those parishes they continue to flourish, and have produced the same beneficial effects as at Harborne. Lord Harcourt has formed a club at Nuneham, in Oxfordshire, to which such of his labourers, as are approved of by him, pay one penny each per week. To this his lordship adds the like sum. This forms a fund, which they may have recourse to upon any exigency. If they misbehave themselves, or draw out their subscriptions on frivolous pretences, they can only take their own part without touching Lord Harcourt's. In case of death, their funeral expenses are defrayed; and the remainder (which includes both the labourer's and Lord Harcourt's subscription) goes to the family of the deceased. It is not an uncommon thing for hardworking men to possess £5 or £6 in this fund.

See Sir F. Eden on the Poor, Vol. I. p. 615.

members, 125, who each pay their penny or more a week.

The advantages arising to society in general, and to the poor in particular, from habitual cleanliness, and a decent appearance, are so obvious, that they need little explanation.

Whilst dirty and ragged children, on the Sabbath day, are idling about in lanes and fields, breaking the farmers' hedges, engaged in noisy and mischievous play, and frequently profaning the name of their Creator—the others are to be found at Church or at home: and, in the week days, they are adding to the general stock, by the effects of industry.

When Sunday schools, and other benevolent institutions, do not produce their proper fruits, the defect will be found to originate in the want of that attention which is the duty of the higher orders of society. In this respect, the parish of Harborne hath been, and still is, highly favoured. The boys' schools have had the constant attention and superintendance of Thomas Green, Esq. (a gentleman of considerable property in this parish) and of a young gentleman now educating for holy orders, who has for some years taken upon him almost the whole charge of one school.

In the girls' schools, which are in the highest order of discipline, every thing has been produced by the unwearied attention of a lady, resident there, and her daughters. For some years back she has spent many hours in the care of the children, every Sunday; she has personally attended them to Church, and she has bestowed unwearied pains in forming their manners, and their moral and religious character. Her place in the schools is now supplied by the eldest daughter; while the two younger sisters have taken the charge, at the mother's house, of a number of the children, whom they attend to Church, but have not sufficient room to accommodate in the schools.

1st March, 1802.

We have been under the necessity of somewhat abridging this account, but we have preserved enough, we trust, to impress upon our readers the advantages of such benevolent exertions as are here recorded, and of stimulating those whom Providence has blessed with the means of emulating them, to GO AND DO LIKEWISE.

There is in the same report, another account by Miss Masters, which is highly interesting, and which we shall also endeavour to compress for the information and instruction of our readers.

In the year 1795, a free-school, for the education of the children of the industrious poor, in the village of Weston, near Bath, was established there by a lady; who has since succeeded in forming and supporting four other

similar schools, in the same village. The children are admitted at a *very early age*. They are kept very clean and neat; and, as soon as possible, are taught the Lord's Prayer, the *Gloria Patri*, and the Cathechism. Their instruction proceeds until they can read, knit, mend and make family apparel, and do all sorts of plain work. They attend the church regularly on Sundays; and those who are able join in singing psalms in the church; forming themselves in a circle round their patroness, and vying with each other in exemplary decency of conduct. Her allowance for each child's schooling is 3s. a quarter; a sum, though small, yet supplying a very acceptable charity, and contributing to the maintenance of five widow women, who receive £8. or £10. a year each (the five schools contain near 80 children) and are also put in the way, by their situation, of receiving additional benefit.

The children attend the schools so early as at two years old: each of the little ones being put under the care of one of the elder children, and, as soon as they can speak, being taught the Lord's Prayer, and to be attentive and quiet during school hours. Their parents are, in consequence of their admission to the schools, enabled to go out to work, and to carry their labour to the best market.

She never keeps a girl in the schools after the age of twelve. By that time they are sufficiently advanced to be of great benefit at home, or to obtain situations in service. None are allowed to take pay for sewing for their poor neighbours. That is all done *gratis*: the children assisting in mending and making for all the industrious poor of the village. One of the primary objects of the lady is thus attained; the making of them, and of the other poor of the village, habitually kind and affectionate to each other. When, however, a girl can read and work *well*, and is able to make a shirt complete, she is then allowed to make a profit of her skill in needlework.

In 1795, there was only an evening service at the parish church on Sunday; and that so ill attended, as to afford little encouragement to add a service in the morning. The regular attendance, however, of so great a number of children in the church, the introduction of psalmody by them, and the consequent attendance of many of their parents and friends, did so increase the congregation, that the rector added a morning service. The parish church is now well attended twice every Sunday. A few weeks back, many of the parishioners never even entered the church doors. At present, small as is the parish, such is the regular attendance, that forty-four poor persons yesterday received the sacrament.

The whole of the Sunday this lady devotes to the children: she hears and explains to them the catechism, and makes them repeat the collects: but she provides no other books of religious instruction than the Bible and the Prayer Book, and some selections from them; reserving the rest for oral communication.

The infant age at which this lady receives

the children, and the very early period at which she returns them to their families, or enables them to go into service, are features peculiar, in some degree, to the schools established at Weston, by Mrs. Hocker, for that is the lady's name. But those who have attended much to children must have observed, that they are much more liable to good and bad impressions, *at a very early age*, than any *general system* of education in this country seems to provide for. Many young persons, as well in low as in high life, prove decidedly vicious and hopeless, for want of an early and active occupation, in something useful.

If there be one object, with which hardly any other can be placed in competition, it is **EDUCATION**; not that which is ornamental, but that which serves *to supply principle, to induce active industry, to promote the love of God and of our neighbour, and to prepare us for our duty in our allotted station of life*: these are objects of attainment to the rich as well as to the poor: objects, which attained (however lost and hopeless may be the mature age of many in every class of life) will for ever supply renovated youth and unexhausted vigour to the political body, and will protract to a distant period, otherwise beyond hope, the duration and prosperity of this favoured empire.

It is worthy of observation, that the supply of these schools is not fed by the overflowings of affluence; but by the prudent and self-denying economy of a small, and very limited income, aided by the subscriptions of the rector of the parish, and of a few personal friends of Mrs. Hocker. The great sacrifice in undertakings of this nature, *where one individual ventures singly to take the charge of so large an establishment*, is time and attention; but, in the present instance, there must also have been a considerable self-denial in what is

usually termed "gratification;" in order to obtain, with means so limited, objects so desirable. Those, however, who are inclined to try the experiment on the scale of a *single school*, will find it a matter neither of expense nor trouble; and of all the amusements *they pay for*, this will be the *most economical and productive*. The union of any three ladies, in this work of pious charity, will, at the expense of £4. a year to each of them, afford education to twenty children, will give comfort, relief, and attachment, to almost as many poor families, will assist the present, and improve the rising generation, and will, at the same time, provide for some poor and honest widow, those means of occupation and livelihood, without which she might have been compelled to be a burden to herself and the parish.

There are some well-intentioned persons, who rather seek to mortify the soul by acts of penance, than to occupy it in works of utility. "But in order to dispose the heart to devotion" (says a pious and eminent bishop) "the active life is to be preferred to a life of contemplation. To BE DOING GOOD TO MANKIND, DISPOSES THE SOUL MOST POWERFULLY TO DEVOTION. The poor are designed to excite our liberality, the miserable our compassion, the sick our assistance, and the ignorant our instruction." What has been done at Weston affords a lively comment upon this truth. The benefit there is not confined to the succession of those who are educated in the schools: the effects pervade every part of the parish. The church is more frequented, the sabbath better observed, the cottager more thriving and comfortable, his family better clothed, and every individual improved by the example of those, who have received benefit from these schools.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

This month has exhibited fresh proofs of the reality of those projects of aggrandizement and dominion which have been attributed to Bonaparte. With a steady and inflexible purpose of extending the territory of France, he avails himself of every shadow of a pretext which offers itself of absorbing into her vortex, any of the smaller states with which she is surrounded.

On the 23d of October, a decree was published at Parma to the following effect:

"In the name of the French Republic, Mederic-Louis-Elbe Moreau Saint Mery, Counsellor of State, Administrator-General of Parma, Placentia, &c. A Convention concluded between France and Spain, on the 30th of March, 1801, places at the disposal of France the States of the Duke of Parma; and the death of that Prince having happened on the 9th of October last, the First Consul has decreed, that from that moment *the exercise of Sovereignty is by right transferred to the French*

Republic; and he has appointed us Administrator-General of the Kingdom."

This preamble is followed by several regulations, appointing every public act to be done in the name of the French Republic.

It is impossible to contemplate the geographical position of this new annexation to the power of the *Great Nation*, without relinquishing the hope of preserving the independence of any of the Italian States. Situated in the centre of Italy, it can only be viewed as a convenient place of arms, by means of which the newly formed Italian and Ligurian governments may be retained in a state of vassalage; and the ecclesiastical dominions, together with the kingdoms of Naples and Etruria, may, under pretence of some hostile act, or of some forced bequest, be made integral parts of France.

The introduction of a powerful French force into Switzerland has terminated, for the present, all opposition to the Gallo-Helvetic Government. The Chief Consul has endeav-

oured, by the moderation of his language, to diminish the indignation which his proceedings are calculated to excite in Europe; and he continues to assure the Swiss, whom his arbitrary measures must by this time have taught the real value of such assurances, that he has no intention of interfering with their independence. The Swiss Consulta are speedily to assemble at Paris.

The First Consul's visit to the sea-port and manufacturing towns in the Department of the Lower Seine, seems to have excited much attention in France. In the course of his tour, he is said to have been every where received with acclamations of joy, and with every possible demonstration of gratitude and respect, and the official paper of the government is filled with the addresses made to him at the different places through which he passed. The object of this excursion seems to have been to encourage commerce and manufactures, and to add to his own popularity, which he probably feels to be in the wane.

We are assured from sources which we deem authentic, that the general course of Bonaparte's administration has been far from giving satisfaction to the sober and reflecting part of the French nation. His measures are deemed to be more the result of an insatiable lust of power, than of a patriotic desire of promoting the happiness of the people. They consider themselves, it is true, to be under many obligations to him, for rescuing them from that most insupportable of all political evils, the tyranny of a mob, and for restoring to the mass of the community a degree of security both for life and property, to which their experience of the miseries of revolutionary violence has taught them to affix no mean value. They are said, however, rather to tolerate than to approve his government: it cannot, therefore, be expected, in case of any insurrectional movement, that they should be very cordial, or expose themselves to much personal hazard in his support. The dread of the renewal of the bloody scenes already acted, we understand to be very general throughout France; and next to the fidelity of the army, which must necessarily be his principal reliance, probably forms the main ground of Bonaparte's security. A feeling of national glory, when they view the extent of power possessed by their country, may, likewise, mix itself with this sentiment, and contribute to produce an acquiescence in the present order of things.

But, notwithstanding these pledges of tranquillity, it appears, that all the vigilance of a military government is necessary to curb the spirit of turbulence and insubordination. In the south and west, so many symptoms of disaffection have been manifested, that it has been deemed necessary, by a decree of the Conservative Senate, to suspend for two years the trial by jury in several of the departments. A measure of so harsh a nature, would scarcely have been resorted to, had not a very large body of the people, in these departments, been

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decidedly averse to the consular government. The Roman Catholic priests, it is said, are suspected of fomenting this spirit of disaffection; they have evidently been, for some time, the objects of the First Consul's distrust; and it is not unlikely that this circumstance, and the consequent preference of Protestants in the appointment to places of trust, may have fomented, if it has not generated, discontent and disaffection in those provinces where the ancient religion is most rigidly adhered to.

The French official journal has lately published, under the form of unofficial animadversions on the English news-papers, several articles which may be considered as in some measure indicative of the views and wishes of the First Consul with regard to this country. The drift of these articles is entirely to exclude England from all continental interference, and to persuade the other powers of Europe to avoid her connection as dangerous to their peace, and destructive of their interests. But the argument employed by the writer to prove the impolicy of admitting Britain to a share in continental polities, is perhaps the very circumstance which ought to make those powers who wish to preserve their independence, desirous of a more intimate union with her. "A continental war," observes the *Moniteur*, "would have no other effect than to concentrate all the riches of commerce, all the colonies of the world, in the hands of a single nation." Here then we have the reluctant confession, that the naval power of Great Britain is, in fact, under Providence, the great security for the peace of Europe; and that if France is restrained in her schemes of conquest, it is probably by the fear of producing a rupture, which must have the effect of annihilating her own commerce, and indefinitely extending that of Great Britain.

An English news-paper has lately been set on foot at Paris, under the title of the *Argus*, the object of which, if we may judge by the specimens already afforded, is, by means of gross misrepresentation and calumny, to avenge the French government for the freedom with which the journalists of this country have reprehended their measures. The large quotations which the *Moniteur* has made of those passages in it, which tend most to vilify the British government, give a colour to this supposition. The conductors of it are said to be United Irishmen; and Arthur O'Connor has been named as a principal writer. We have heard with considerable regret, that Mr. Fox, during his stay at Paris, had several interviews with this self-convicted traitor, and even dined publicly in his company. We have been slow in giving credit to facts which so materially affect the character of that distinguished senator; but as they have been asserted with a strong appearance of truth, and have remained wholly uncontradicted by his friends, we cannot but believe them. This circumstance will, to our readers, require no comment. It indicates, if true, a disregard

of decorum, which they well know how to appreciate.

A decree has passed for encouraging foreign manufacturers to settle in France; but we do not apprehend that it will produce any very powerful effect in seducing those of this country to migrate thither.

Great exertions are said to be making in deepening the harbour of Boulogne, and constructing a basin capable of containing a number of frigates.

SWITZERLAND.

This country, as we have already observed, has submitted to the dictation of Bonaparte. In a note addressed to the minister of Bavaria, in which he professed to state the reasons of his interference, he disclaimed any intention of establishing with Helvetia those relations which unite him to the Italian Republic; asserted, that his only object was by a powerful mediation to secure the peace of that country, and to put her in a condition of exercising the right she had acquired, of organizing her own government; and alleged, in evident contradiction to the fact, that the late disturbance was the work of a few emigrants, whose object was to deprive their countrymen of their rights. In this way he endeavoured to justify to Europe his menace of sending 40,000 men into Switzerland.

In the reply of the Diet of Schwitz to that menace, they observed—"We shall yield to force; no one thinks of contending with the First Consul; but there remain in our possession arms which he himself esteems—these are the justice of our cause, the voice of the people, and posterity." These weapons, however, seem not to have retarded the purpose of Bonaparte, whose troops having taken possession of the country, have proceeded to disarm the inhabitants, and to re-establish the former government. They have dissolved the Diet of Schwitz. The Diet, on its dissolution, published the following proclamation:

"The members of the Diet return their powers to the hands of their constituents, having been checked in their proceedings by a foreign armed force, and by the influence of extraordinary circumstances; they do not renounce the right guaranteed to the different Cantons by the Treaty of Luneville, of giving to Switzerland a suitable constitution, and they protest before hand against all that other inhabitants of Switzerland are about to do to renounce that right." [That is to say, what the Helvetic Consulta, which is to assemble at Paris, shall decree relative to the future constitution of Helvetia.]

Unmoved by this protest, the restored government have ordered the cantonal diets to nominate deputies who shall repair to Paris, "in order to point out the means of restoring union and tranquillity, and conciliating all parties." Some of the chiefs of the popular party have been arrested.

GERMANY.

The affair of the indemnities is not yet finally adjusted, but it now appears to be drawing

to an amicable conclusion. The second plan of indemnities presented by the mediating powers, was indeed little if at all more favourable to the Emperor than the preceding; but such modifications are said to have been since admitted, in order to secure to the Grand Duke of Tuscany the indemnities promised by the Treaty of Luneville, that it is expected the Emperor will no longer oppose the definitive arrangement of this intricate and perplexing business. The plan pursued with respect to the prince bishops, as well as the inferior ecclesiastics, has been to deprive them of their territories, and to afford them salaries for life, proportionate to the losses they sustain in consequence. Our king has taken possession of the Bishopric of Osnaburgh, agreeably to the plan of indemnities.

EAST INDIES.

It is stated in some late accounts, that the Emperor of China has shewn very favourable dispositions towards the British, and has remitted some duties which operated as a check on commerce.

A Mahratta free-booter, of the name of Mulker Row, had made an attack on some of the Company's troops, stationed in the Guzerat country, but a strong detachment having been sent against him from Bombay, he judged it prudent to submit; and he has, in consequence, been treated with great indulgence, a policy which is said to be attended with happy effects.

The troubles in the Carnatic seem to be at an end. Forty seven principal natives concerned in fomenting these disturbances, are said to have been executed pursuant to the sentence of a court marshal, and two others to have received 1000 lashes each.

An ambassador from the King of Persia has arrived at Bombay, in order, it is said, to carry into effect all the commercial regulations between him and the Company which had been previously agreed upon.

FRENCH WEST INDIES.

The latest accounts received in France from St. Domingo, are stated, we know not with what truth, to announce the extention of disease among the troops and of revolt throughout the island. The shameful treachery practised towards Toussaint and his followers must necessarily excite the distrust of all the negroes, and indispose them to continue faithful to France longer than they are restrained by the dread of superior force. The American accounts strongly confirm the above report. They state, that the negro force had greatly increased in numbers and in confidence, the black general Bellair, who commanded at Port au Prince, having joined them; and that they had got possession of Fort St. Louis, and had driven the French troops within four miles of Cape Francois. The Reports, however, are very contradictory. One states the defeat and capture of Bellair, another the capture of Madam Leclerc, by the Blacks, who offered to exchange her for Toussaint.

GREAT BRITAIN.

AMONG other points of importance rendered particularly interesting by the expected meeting of parliament, the question of peace or war, at all times a momentous one, but at present involving consequences of a very unusual magnitude, has excited, during this month, no small degree of public solicitude. The tone of many of the public journals has indeed been of a very warlike kind; but we by no means think that they speak the general sentiment; on the contrary, we have been happy to perceive a great averseness to renew the war with France, merely on the ground of Bonaparte's continental usurpations, to prevail. Of the views and intentions of his Majesty's ministers, much to their praise, nothing has transpired from which we are authorized to form an opinion; but we think we are justified by experience, in giving them credit for prudence, moderation, and forbearance.

But let us not be misunderstood. We do not mean to insinuate, that in no supposable case would it be allowable for this country to employ the powerful interposition of her arms, in restraining the progress of French aggrandizement, or in maintaining the safety and independence of the other European powers. Such an interference might even be imperiously required, as the most effectual means of providing for our own security. It will be readily allowed however, even by the most zealous advocate for war, that for Great Britain to renew hostilities in order to defend the rights of continental states, unless an extensive continental coalition were previously formed, whose efforts she might, in that case, powerfully second, would be the very height of political quixotism. But what hope exists of such a coalition!

Allowing, however, for the sake of argument, that such a combination of the great powers of Europe, as would be likely to oppose a successful barrier to the ambitious designs of France, were already formed; and that Austria, Russia, and Prussia, for instance, had united for this purpose; we should still

greatly question, whether even in that case, it would be the policy of Great Britain to join herself to the confederacy. Circumstances might, no doubt, require it; but the requisition ought to be clear and unequivocal. For what security shall we obtain for the permanence of this new coalition? What pledge of their good faith shall the powers who coalesce afford us, which they have not already violated? Let us at least learn caution from experience. It is not likely that there should now, or at any future period, exist a greater identity of aim, sentiment, and interest, among the potentates of Europe, than when the alarming fraternizations of revolutionary France made every throne to tremble; and the outrages committed on the person of Louis had armed every generous feeling of the human heart in favour of insulted monarchy. And yet what a succession of acts of base tergiversation, of shameless deceit and perfidy on the part of our continental allies, did the progress of the former coalition exhibit, though formed under circumstances so favourable, and for purposes in the highest degree justifiable!

Scarcely had the accession of Great Britain to the confederacy been obtained, when Prussia, in despite of the most solemn engagements, retired from the contest. The Emperor of Russia, after a campaign crowned with almost uniform victory, just as he seemed on the point of reaping the fruit of many a hard fought battle, capriciously withdrew his troops; and in no long time giving himself up to the guidance of France, he became the head of a confederacy, formed for the express purpose of destroying the naval greatness of England. If we examine also the conduct of the Emperor of Germany, though it was not marked by treachery quite so gross as that of the other powers, we shall find it directed generally to very selfish ends, and greatly wanting in that candour and good faith to which this country was entitled.

But even if we had not to retrace any glaring instances of faithlessness on the

part of our allies, yet the course of events during the last twelve years, would have sufficiently proved the comparative inefficiency of large confederacies, composed as they must be of heterogeneous materials, and actuated by a variety of contending interests. It would therefore justly be esteemed the height of folly, if with our recent experience, we should plunge again into a war, depending on the aid of those powers who have already forfeited every claim to confidence, and have so often abused the liberality of Great Britain.

Let it never be forgotten, that bent as those powers have shewn themselves to be on the extension of their own territories, whatever sacrifice of principle and good faith it may cost, it is always in the power of France to detach them from any coalition they might form with us, by merely holding out the plunder and partition of Turkey as a bait for their cupidity.

When we consider these things—when we consider also the state of our finances, the irritable and exposed condition of Ireland, and the great objects of national improvement which demand the attention of government, but which, in case of war, must necessarily be postponed: we do most anxiously wish that it may please the disposer of all events to preserve to us the blessing of peace; and to maintain in our rulers a spirit of moderation and forbearance, that influenced in no degree by feelings of resentment, pride, or vain glory, nor by popular clamour should it be employed, they may wait the clear and unequivocal call of duty—the impulse of necessity, before they engage in a war which must be productive of extensive and complicated evils. We trust that it may please God to grant us a long interval of repose, and that they will sedulously employ the golden opportunity in restoring the nation to a sane and healthful state. To introduce into the administration of our finances a strict and undeviating economy, and to retrench every needless expense; to revise the poor laws, with an especial reference to the comfort and moral habits of the poor; so to amend our system of police, that it may serve to prevent as well as to punish crimes;

to facilitate the cultivation of our waste lands, and the improvement of our fisheries, in order to furnish both employment and sustenance to the poor; to promote population, the great sinew of our strength, and prevent emigrations; to take measures for improving the condition of the clergy in every part of the country, and providing for the spiritual instruction of the people; to repress and punish that shameless perfidy which pervades, not less the higher than the lower ranks, and which proves the fruitful source of crimes; to ensure the attachment of our soldiers and sailors, by attending not only to their comfort, but to that of their families; to promote a general system of education for youth which shall have for its object their careful instruction in the duties they owe to God and man, and the formation of habits of sobriety and useful industry; to provide adequate remedies for the distempered state of Ireland; to inspect the administration of our immense empire in India, and to frame such regulations as may prevent its being a source of weakness instead of strength to this country; to amend the existing system of our West Indian possessions; and to open new sources of wealth in Africa and elsewhere; are some of the objects which, in the peculiarly critical circumstances of the present period, seem to require the legislative interference of our imperial parliament, and the active vigilance of our executive government. We trust they will meet with that attention from both which they merit; and that under the blessing and superintending care of Providence, the deliberations and measures of our rulers, will be made conducive to the maintenance of tranquillity, both foreign and domestic, the increase of national prosperity, the promotion of the paramount interests of morality and religion, and the advancement of the glory of God.

Nov. 21, 1802.

PARLIAMENTARY PROCEEDINGS.

On the 16th inst. the Parliament assembled, when the House of Commons proceeded to the election of a Speaker. On the motion of Sir William Scott, seconded by Mr. H. Lascelles, the Right Honourable Charles Abbott

was again called to the Chair of the House; and that choice received on the following day his Majesty's approbation. The succeeding week was employed in administering the usual oaths to the Members of both Houses. On the 23d inst. his Majesty came in state to the House of Peers, and being seated on the throne, delivered the following most gracious speech,

"My Lords, and Gentlemen,

"It is highly gratifying to me to resort to your advice and assistance, after the opportunity which has been recently afforded, of collecting the sense of my people.

"The internal prosperity of the country has realized our most sanguine hopes; we have experienced the bounty of Divine Providence in the produce of an abundant harvest.

"The state of the manufactures, commerce, and revenue of my united kingdom, is flourishing beyond example; and the loyalty and attachment which are manifested to my person and government, afford the strongest indications of the just sense that is entertained of the numerous blessings enjoyed under the protection of our happy constitution.

"In my intercourse with foreign powers, I have been actuated by a sincere disposition for the maintenance of peace. It is nevertheless, impossible for me to lose sight of that established and wise system of policy by which the interests of other states are connected with our own; and I cannot therefore be indifferent to any material change in their relative condition and strength. My conduct will be invariably regulated by a due consideration of the actual situation of Europe, and by a watchful solicitude for the permanent welfare of my people.

"You will, I am persuaded, agree with me in thinking, that it is incumbent upon us to adopt those means of security which are best calculated to afford the prospect of preserving to my subjects the blessings of peace.

"Gentlemen of the House of Commons,

"I have ordered the estimates for the ensuing year to be laid before you; and I rely on your zeal and liberality in providing for the various branches of the public services; which it is a great satisfaction to me to think, may be fully accomplished without any considerable addition to the burdens of my people.

"My Lords, and Gentlemen,

"I contemplate with the utmost satisfaction, the great and increasing benefits produced by that important measure, which has united the interests, and consolidated the resources of Great Britain and Ireland. The improvement and extension of these advantages, will be objects of your unremitting care and attention. The trade and commerce of my subjects, so essential to the support of public credit, and of our maritime strength, will, I

am persuaded, receive from you every possible encouragement; and you will readily lend your assistance in affording to mercantile transactions in every part of my united kingdom, all the facility and accommodation that may be consistent with the security of the public revenue.

"To uphold the honour of the country, to encourage its industry, to improve its resources, and to maintain the true principles of the constitution in church and state, are the great and leading duties which you are called upon to discharge. In the performance of them you may be assured of my uniform and cordial support; it being my most earnest wish to cultivate a perfect harmony and confidence between me and my parliament, and to promote to the utmost the welfare of my faithful subjects, whose interests and happiness I shall ever consider as inseparable from my own."

The addresses, which were as usual an echo to the speech, though they gave occasion to animated debates, were carried *nem. con.* in both houses. Of these debates, which are chiefly interesting on account of their disclosing in some measure the state of political parties, and the dispositions of his Majesty's ministers with respect to the great question of peace or war, we shall content ourselves with giving a very short outline.

As to the state of parties, it appears to have undergone little alteration, since the dissolution of the former parliament. Lord Grenville in the upper, and Mr. Windham in the lower house, stand at the head of the opposition to his Majesty's government, and continue to employ the weight of their splendid talents in magnifying the dangers to be apprehended from the peace concluded with France, and in representing our only chance of security from the encroachments of that power, to consist in anticipating the blow they conceive her to be meditating against us; at any rate, in retaining possession of whatever places chance or circumstances may have left in our hands, even though keeping them should risk an immediate war. The line which Mr. Canning seems to have taken, is also antiministerial, but his views, as far as we can judge, are more moderate than those of Mr. Windham. Mr. Fox, in a long speech, made use of many sound and ingenious arguments to prove the advantage to this country of pursuing a pacific line of conduct. The cry for war, he affirmed, and we perfectly agree with him, is not the cry of the people of England, but that which the coalition of a certain number of newspapers ascribes to them; and we trust with him, that until it is clearly made out that the security of our country makes an appeal to arms necessary, it will be the universal desire of the people of England to improve the advantages of that peace which they were so eager to obtain.

The defence of the measures of his Majesty's government was ably undertaken by Lord Hawkesbury, supported by the Chan-

cellor of the Exchequer and Lord Castle-reagh, and here it will strike our readers that the line they profess to take, with respect to continental politics, differs, in no great degree, from what will be found on that subject in our prefatory observations.

"The grand principle," they observed, "on which peace was made, was, that for us to continue the war for continental objects, without any continental support, would be equally idle and absurd. In regard to continental objects our expectations had ceased; it was better therefore to take the chance of peace than of war. Countries indeed" they admit, "have duties as well as individuals: the best policy by which both can be actuated is that exalted benevolence, which while it seeks the happiness of the object exercising it, is ever anxious to relieve the oppressed and redress the injured; and on this ground, among others, we should not give up the continent. But yet, we are not bound to become political knights errant, and to throw down the gauntlet in cases where our interference must be unavailing. With respect to the cruel and oppressive partition of Poland, for instance, there existed in this country but one opinion, yet does any one impute blame to us for not having involved ourselves in war in order to rescue that ill fated country from the miseries to which it was subjected. King William, fond as he was of continental politics, deemed it unwise to interpose without a sufficient co-operation. His Majesty's ministers are anxious to preserve unimpaired the relations of peace and amity with France; but if they were not, does any prospect of active support present itself in any part of the continent? And even, if they had such a prospect, it would not prove the propriety of going to war. If a barrier could have been erected against the encroachments of France, it ought not to have been neglected. Never was any thing more unjust than her conduct in the affair of the indemnities and in that of Switzerland: but would that circumstance in the present state of Europe warrant our re-engaging in war, which is at all times a dreadful evil? If peace can be maintained with honour, it is better it should be maintained. As to Switzerland no encouragement was given by our government to the discontented in that country, nor has its dignity been compromised by any unavailing interference. In short, the object of his Majesty's ministers will be to improve the peace that has been made, while they vigilantly watch the course of events, and are prepared for every exigency. Their policy will be not to abstract this country from the continent altogether and confine it to its insular interest alone; not to accelerate its interference in continental discussions, upon light and trivial grounds: but to consider its interests, as they should be viewed by every wise man, upon the principles by which they have been hitherto promoted, regulated, and established."

The long expected ambassador from France, Gen. Andreossi, has at length arrived in town.

Lord Whitworth, our ambassador to France, has likewise arrived at Paris.

On the 17th a convocation, by virtue of the king's writ, was held at the chapter house in St. Paul's church-yard.

The prayers and litany were read in Latin by the bishop of Rochester.

The sermon was preached by the archdeacon of St. Alban's. He took his text in the original Greek language, and preached the sermon in Latin; it lasted twenty-five minutes, but of course not to the edification of the major part of his numerous congregation.

After the whole of the service, the archbishop of Canterbury gave the blessing in English.

The public attention has been much occupied by the apprehension of Colonel Despard, and a number of others, on a charge of a treasonable conspiracy. He, together with thirty-two labouring men and soldiers, were seized at a public house at Lambeth on the night of the 16th, and the printed form of an oath of a very treasonable description, together with a copy of seditious toasts, being found upon them, left little room to doubt that the object of their meeting was a very criminal one. The whole affair is involved at present in considerable obscurity, no very precise information being as yet afforded to the public respecting it. The life of the king, it is said, was to be attacked on going to the house of Lords, although, unless the conspiracy be of a more extensive nature than is yet known, we do not see what the conspirators could have promised themselves from such an attempt. It seems to be more certain that a main object of the conspirators was to seduce the guards from their allegiance, and in a few instances they appear to have succeeded. But whatever may have been the real and ultimate drift of the conspirators, we have abundant cause for gratitude to God, that their purposes have for the present been defeated by the sensible vigilance of government.

The directors of the bank have consented to postpone the redemption of the omnium which was fixed for the 10th of December, on condition that the holders of the scrip shall make good the last payment of 15 per cent. on the 17th of December next; and that they shall pay 40 per cent. of the advances made by the bank on the 21st of January; 30 per cent. on the 18th of February; and 30 per cent. on the 18th of March. This resolution has not had the effect of raising the stocks, which have continued, the consols at about 68, and omnium at a discount of about 10 per cent.

A minute inspection of all the dock yards, and other great depots of naval stores, under the eye of the present first lord of the admiralty, has proved, it is said, effectually corrective of the old complicated system under which the nation has been so long and shamefully defrauded.

A murder, accompanied by circumstances of peculiar atrocity, was lately committed on

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Hounslow Heath. The unhappy sufferer was Mr. Steele, of Catherine-street in the Strand. A great degree of vigilance has been exerted by the police for the discovery of the perpetrators of this horrid act, but they have hitherto eluded pursuit. Strong hopes however are entertained of their apprehension.

On the 25th of October came on at the Old Bailey the trial of *Richard Codling* the captain, *John Reid* the supercargo, and *Geo. Easterby* and *Wm. Macfarlane* the owners of the brig *Adventure*, which we stated to have been fraudulently sunk in the neighbourhood of Brighton. Reid was acquitted, but the other three, their criminality being substantiated by the most satisfactory evidence, were found guilty. The judge immediately passed sentence of death on Codling, but the case of the owners was reserved for the opinion of the twelve judges.

We are happy to say, that by the laudable and unremitting exertions of the SOCIETY FOR THE SUPPRESSION OF VICE, John Har-

ris, another of those pests of the community who are employed in corrupting the public morals by the dissemination of books and prints of a most horrid tendency, has been brought to justice. He has been sentenced to two years imprisonment in the Cold Bath-fields house of correction, and to stand in the pillory once.

IRELAND.

We are extremely concerned to perceive the continuance of a spirit of insubordination and rapine in several parts of this country. The most flagitious outrages are said to be frequently committed on the persons and property of the peaceable and loyal inhabitants. We trust that the state of our Sister Kingdom will occupy the serious attention of Parliament, and that effectual measures will be taken both for securing its present peace, and for ameliorating the moral state of its inhabitants, so as to lay a foundation for permanent tranquillity and prosperity.

OBITUARY.

To the Editor of the Christian Observer.

SIR,

The kind reception which you have given to the short history which I transmitted to you, of my eldest son, encourages me to proceed in sending you some anecdotes of the rest of my children, whom it pleased God to remove from this state of trial, during the vigour of their youth.

Five years after the death of that son, it seemed good to the wise Disposer of all events, to deprive me of one of my daughters, by the same disorder which had proved fatal to her brother.

My daughter A. was impressed from her infancy with a serious sense of eternal things, so that the work of grace upon her heart was such as our Lord describes in one of his parables. *So is the kingdom of God as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring up he knoweth not how. For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear.* Mark iv. 26.

Here it may not be improper to remark, that when the Spirit of God makes use of education as the means of producing sound conversion, we are not always to expect such a sudden change of conduct as we see happily to take place in some who have lived in the contempt or neglect of religion. The seed instilled by the care of a parent or guardian, and watered with daily prayers and instructions, groweth up we know not how, but bringeth forth in the end the genuine fruits of righteousness. Those who have been thus gradually led to a right faith in Jesus Christ, and a sincere dedication of themselves to his service, ought not to be disturbed because they cannot fix on any distinct period of their

lives, when their views and tempers were suddenly changed. If such persons, from a consciousness of their guilt and innate depravity, have fled to Christ for refuge from the curse of God's law; if their hopes of justification and salvation are fixed on the merits of their Redeemer; and if the love of God and of all mankind is truly shed abroad in their hearts; they have reason to rejoice in God as their Saviour, and to look forward with a confident hope of future glory.

My daughter A. was in many respects a pattern to the younger part of the family. She was diligent, frugal, and industrious, while she was at school; and continued to be so when she had arrived at adult age.

The temper of her mind, with respect to spiritual things at this period of life, will be most clearly shewn by a few extracts from the papers found in her bureau after her death. To which I must add, that her conduct was conformable to these private thoughts.

Her watchfulness over her own heart, appears from the following observations which she had made upon herself. "I want to feel a more universal love to God, that all my actions may be governed by that—my thoughts and my affections. I find dispositions rising daily which are contrary to this. I seem to want to appear religious, and to be thought well of; and because one in the family behaves towards me as if he thought I was very loose in my notions of religion, I find great risings against him. This is an unchristian temper. If I had that humility which the Gospel requires, I should know, that no opinion of me is too mean. My corrupt nature rebels against this; and this will hinder my growth in grace, if not subdued. O God, thy power alone can work a true change in me, and subdue my heart to thee."

Again she writes thus—"I fear I do many times dishonour God, by a very hasty temper. If I were truly humble, should I be so soon hurt, and put out of temper, by any little incivility? Oh, I desire it, that whenever I give way to this disposition, I may suffer from it, and feel how hateful it is in God's sight."

Her watchfulness over the state of her mind in company, appears from the following remark. "I have this day had some friends with me who are quite worldly people; and though our conversation has had, I trust, nothing inconsistent with godliness in it, yet my heart has not been with God. O dreadful state of insensibility!"

On this head, I find the following remark, either made by herself, or extracted from some author she had been reading. "Those christians who are unavoidably obliged to be sometimes in the company of the ungodly, will never have peace in their own minds, if they do not deal faithfully with such."

Her earnest desires after holiness, are shewn in such reflections as these—"I want a principle of godliness in the soul at all times guiding me." "I trust I can say with sincerity, that it is, and shall be, my endeavour to strive against sin."

"I find that I have been expecting and desiring to be impelled by the influences of God's Spirit, to do his will, without giving myself the pain of striving to overcome by grace.

"Instead of *resolving* to give up my own *ease* and *pleasure*, rather than not do my duty to God and man; I seem to leave that determination till the trial should come. O God, give me power and strength to do *all* thy will, however contrary to flesh and blood."

Her watchfulness over her mind, in prayer and other religious exercises, appears from the following reflections upon her own conduct.

"Sunday noon. I have attended to the prayers this morning—my thoughts did not wander much; but it was no worship of the *heart*. My heart did not go along with the words. I thought I never shall overcome this deadness. When I thought this, I was trusting to my own strength; but Christ can be my strength to overcome every thing. O God, by thy spirit, enable me to see Christ as *my* strength. Let not Satan tempt me to give up all, by leading me to look for deliverance from my own efforts. They are weakness," &c.

I am not certain at what age she wrote down the following rules for spending the day, as the memorandum bears no date; but I apprehend it must have been several years before her death. "Read some portion of Scripture before breakfast. If I have not time before, immediately after. Settle household matters. Then spend half an hour in reading English grammar. After that, work the remainder of the morning, leaving time for walking and dressing. After dinner work a little—then read some serious book; after tea, read history—work if I have time. Retire at half

past seven to my own room, till supper—after supper, amuse myself as I like best."

In this short account of her daily employments, there is no mention made of visiting, or working for the poor, in both which she was frequently employed. These labours of love, I suppose, were included under the heads of *walking* and *working*.

Some forms of prayer were found written in a small book, which seemed to have been much used.

She had begun a kind of common-place book of the Scriptures, with the view of extracting, and classing under proper heads, such passages as she judged most applicable to her own ease, and suitable to advance the Christian life. The heads were such as these—"The passages of Scripture which excite confidence in God."—"The promises of God to those who are desirous to love him, and to those who have chosen him for their God." She had also written out many passages, describing the distinguishing characters of the children of God.

These short extracts will serve to convey some idea how the days of her youth were spent.

When she was twenty-three years of age, she was seized with a spitting of blood, which brought her life into some danger. However, it pleased God at that time to restore her health; but the disease returned in her twenty-sixth year, and brought on a consumption, which proved fatal to her soon after she had completed that year.

Soon after her recovery from the former attack, her mind was much exercised for some time with a trial of too delicate a nature to be minutely related. Suffice it to say, that a considerable struggle took place, in which religion triumphed over a temporary affection.

Whether this struggle had, in any degree, diminished her usual firmness of mind, or whether the trouble which she afterwards experienced was purely of a spiritual nature, I cannot determine: however, a little before the attack of her last illness, she was harassed with violent temptations to despair. The great enemy of souls was permitted to assault her with ideas of the most distressing kind. She was led to doubt the reality of her former experience. She feared she had been a hypocrite before God, and this terrified her to a very high degree. Her sleep was broken, and the agonies of her mind sometimes made her body tremble. I shall never forget the state of agitation, during which she entered my study one morning early, to communicate to me her fears of eternal perdition, and to beg my prayers.

In this furnace of affliction her gracious Saviour meant, I doubt not, to purify her soul; and, indeed, she came out of it as gold purified in the fire. As her disease increased, the tranquillity of her mind was restored; and she was at last enabled to rejoice in God her Saviour.

I shall communicate an account of her be-

haviour in her last illness, by transcribing part of a letter which I wrote to one of her uncles after her death. She had passed some time at his house between the two attacks of her disease; and having received from him the kindest attention, and most seasonable advice, she entertained a high degree of respect and affection for him.

"Dear Brother,

"During the former part of my dear A.'s illness, she was requested to forbear talking much, lest the spitting of blood should be brought on again by the exertion. When the disease was so far advanced, that there appeared to be no hope of her amendment, I left her to follow her own inclinations and feelings, and she conversed as she found herself able to bear the exercise of speaking. Her conversation, when she was restored to a state of comfort, gave me great satisfaction, and evidenced a mind deeply impressed with holy affections.

The most prominent feature in her experience was *humility*. She always seemed deeply abased before God. I scarcely ever conversed with her in her last illness, but she reminded me of the parable of the Pharisee and Publican. It seemed as if she thought herself unworthy to lift up her eyes to heaven. The prayer which best suited her feelings was, *God be merciful to me a sinner*. She asked my pardon for any perverseness or impatience that she had shewn to me at any time. This disposition was so clearly genuine in her, that I derived great comfort from our Lord's declaration, *This man went down to his house justified!*

This deep sense of her own sinfulness led her by faith to the Saviour of sinners. Her mind rejected all other ground of dependence, except the merit and intercession of her Redeemer. Her consolation increased gradually, as her death approached; yet it was often assaulted, and sometimes interrupted by fears.

She manifested a most tender affection to her relations who were about her. One day she expressed to me her fear that she loved us too well; and when I assured her, that love to us was not inconsistent with love to God, she seemed comforted with the idea. She considered it as a great privilege to be permitted to love us.

Her principal visitor was a poor pious woman, for whom she had contracted a great esteem, on account of the unremitting attention which this woman had shewn to another pauper, who had been bed-ridden a considerable time. My daughter left it as her dying request, that I would never suffer this poor woman to be in want.

She spoke with great composure of her approaching departure; and looked forwards to heaven with humble confidence. She said several times, that she had never, during any part of her illness, wished to recover. She said one day, with considerable emphasis, 'I feel just now, as if I would not recover if I might.' She often repeated this expression,

Christ. Observ. No. 11.

'God does not willingly grieve his children; and he has promised, *I will never leave thee nor forsake thee*.' She said to her mother and sisters, at different times, it was a great comfort to her to think, that to be *absent from the body* was to be *present with the Lord*. When her desires to depart were the most lively, she expressed great submission to her sufferings, and begged her sisters to pray for her, that her faith might not fail.

Some weeks before her departure, she was distressed with fears of the agonies of death, and mentioned what her brother had suffered during the two last days of his illness. Her sisters advised her not to distress herself with such apprehensions, as it might please God never to try her in that way, which, through mercy, was the case. She replied, 'Then I will leave it with him, and do you all pray for me, that I may be delivered from the fear of death.' From that time she never expressed any apprehension or dread about the pains of death, except for a short time, upon hearing of the death of a young lady, who had suffered greatly from a cancerous complaint.

She asked her sisters one evening to talk about heaven, and departed pious persons of her acquaintance. She said it was a comfortable idea to her, that she should meet her pious friends in glory.

She was aware that many of the distressing thoughts which had harassed her mind were suggestions of the devil. One day, having mentioned something which she considered as a suggestion of Satan, her sisters said to her, 'but he has no power to hurt you,' she replied strongly, 'No, I do not believe he has.'

At another time she said to her sister R—, 'Never cavil at the Scriptures, it is a dangerous thing.'

It pleased God to give her a more easy dismission from this state of trial than we were led to expect.

The day preceding that of her death, she looked earnestly at her mother upon waking in the morning, who asked her if she wanted any thing? she replied, 'I want to be happy in God. Indeed, I have great need of comfort from him; pray for me, that I may be patient.'

She requested that she might once more join with us in the holy ordinance of the Lord's supper, which the Rev. Mr. — administered on the following day. She expressed great comfort after joining in this solemn ordinance, and about four hours afterwards quietly fell asleep in Jesus, departing without a sigh, or any other expression of pain."

SENEX.

DEATHS.

On Sunday, October 14, at Whitburn, in the bishopric of Durham, Mrs Hewson, relict of the late Davis Hewson, Esq. of that place. How truly the loss of this most exemplary Christian is to be deplored by her own family, as well as her numerous and lamenting

friends, might be estimated by a consideration of the many spiritual excellences of her character. In every relation of life, her conduct exhibited, as far as human insufficiency could admit, the brightest pattern, and exemplified the purest principles of Christianity. As in the hour of health, so in her dying moments, resembling the uniform tenor of her life, she displayed by her patient and humble submission to the Providence which summoned her to an eternal rest, the efficacy of that Gospel which actuated her practice in life, and inspired her dying hopes. On the almighty and all-sufficient Redeemer, who had been the uniform source of her consolation through life, she firmly and faithfully depended for that encouraging support she experienced through the agonizing pains of her last conflict, till "death was swallowed up in victory."

October 23, at Vienna, in the 80th year of his age, General Jerningham.

Lately, at Lincoln, the Rev. Thomas Howson, Vicar of Langton.

October 12, the Rev. John Fairfax Franklin, Rector of Attleborough, Norfolk.

October 28, the Rev. Stebbing Shaw, Rector of Hartsborn, in Derbyshire, and Author of the History and Antiquities of the County of Stafford.

At Bath, Mrs. Foley, relict of the late Dr. Foley, Dean of Worcester.

November 4, at Wickstead Hall, in Cheshire, Mrs. Ethelston, wife of the Rev. E. W. Ethelston, Rector of Worthenbury.

November 5, aged 67, the Rev. Dr. Burrough, Senior Fellow of Magdalen College, Oxford.

Lately at Hadleigh, Suffolk, in her 92d year, Mrs. Baines, relict of John Baines, Esq.

November 8, at Ely, Mrs. Underwood, wife of the Rev. Mr. Underwood, Prebendary of Ely, and daughter of the late Rev. Dr. Knowles, Prebendary of that Cathedral.

November 9, after a few days illness, the Rev. John Warter, M. A. Fellow of Magdalen College Cambridge, and Junior Proctor of that University.

At Manchester, William Gall, at the advanced age of 105.

Lately, while on a visit to her daughter, after a short illness, at the Woodhouse, near Shifnal, Mrs. Dean, of Pelsall, in the 70th year of her age.

Same day, the Rev. John Gill, of Avon Dasset, Warwickshire.

November 11, at Dean's Leaze, Dorsetshire, Sir William Andre, Bart.

Same day at Bath, Mrs. Pollock, relict of the Rev. Thomas Pollock, LL. D. late Rector of Grittleton, Wilts.

In Wales, the Rev. T. Smith, Vicar of St. Ives; and on the same day, at the Vicarage House, St. Ives, Mrs. Smith, his wife. A family of eight children deprived of both their parents in one day, is a truly afflicting circumstance.

In Bath, Mrs. Barwis, relict of the late Dr. Barwis, of Devizes, Wilts.

Of an apoplectic fit, John Scott, Esq. one of his Majesty's Sitting Justices of the Peace at Marlborough Street Police Office.

The Rev. John Price, Curate of St. Andrew's, Holborn.

Mr. Richard Dafder, of Twerton, aged 83.

At Edinburgh, the Rev. Mr. William Paul, Minister of St. Cuthbert's.

ANSWERS TO CORRESPONDENTS.

We are much obliged to R——y, for noticing an error in the Life of St. Paul, p. 487, col. 1, where the miracle performed on Eutychus, is said, by mistake, to have happened at *Philippi*, instead of *Troas*, to which place he had gone directly from *Philippi*, in his way to *Ephesus*. *Acts* xx. 6. The same Correspondent expresses a doubt whether (see p. 486) St. Paul can be said to have been *apprehended* at Athens. We do not pretend to decide the question, but the expression *επικληθειν*, *Acts* xvii. 19, seems to favour the idea.

The Communication on *preaching Christ*; J. M.'s two papers on the *Responsibility of Men for the Consequences of their Opinions*, and on the *Identity of opposite Affections*; and JAMES on a *Passage in Mr. Jones's Writings*, will find as early an insertion as possible.

We are happy to see a second number of *Horae Veteris*, and we regret the circumstances which have so long interrupted the design of their author.

O. and JUVENIS, will appear—A SERIOUS INQUIRER will also be attended to.

The tendency of the Poetry of THEOMUSOPHILUS is very good, but the execution does not deserve equal praise. The Poem of B. S. is of too local a nature for our work. A *Sonnet to a Robbin* is also, we conceive, not quite suited to it. In reply to a Correspondent we beg to observe, that we do not think it right to admit poetry which is not either religious or moral.

C. O. T.; VERAN; C. R. C.; PHILO ECCLESIA; J. M. G.; CONSISTENCY; W. M.; and BESEQUAMEN, are received.

We regret with CURATOR, that an answer to the Queries on Justification has been so long delayed, but it was unavoidable. He will perceive that we have inserted one in this Number.

We have received from no fewer than three friends, a strong expostulation respecting the nature of many of the advertisements on our blue cover, and a fourth Correspondent tells us that they furnish a plain proof of our *methodistical* tendencies. Every one, however, who knows any thing of the management of periodical publications, must know, that the advertisements, which are a source of considerable emolument, belong to the Publisher's department; to whom indeed we have prescribed this general rule, that nothing shall be admitted *contra bonos mores*, as the rejection of the bills of advertising quacks will testify. If we needed any farther justification, we should refer our Correspondents to the cover of THE ANTI-JACOBIN REVIEW for September, where he will find advertised that *heterodox and schismatical* work called THE CHRISTIAN OBSERVER, a work whose deeply veiled *puritanic* purpose, aims at the destruction of our Constitution, ecclesiastical and civil. The following query arrived too late for insertion in its proper place, but as it may be of some consequence to the writer of it to receive an early solution of his difficulty, we insert it in this place, and request, that those of our Correspondents who may have considered the subject, would answer it.

“In the service appointed by our church for the ordering of priests, they are exhorted to give themselves *wholly* to their office. Is it consistent with the obedience due to this exhortation, with the spirituality of the clerical character, and with the ministerial duties of a bene-ficed clergyman, to act as a civil magistrate?”

“The foregoing question is stated in *general* terms, but as the answer may be thought in some measure to depend upon *particular* circumstances, it is right to add, that the person applying for instruction on this subject, is a young clergyman, about to be presented to a living situated in a very populous district, where great vice and immorality prevail, and the interference of civil authority is frequently called for.”

We beg to inform B. F. that we have deferred our extracts from *Nowell's Catechism* till the beginning of the year, in order that the whole may appear in one volume.

We are extremely obliged to a venerable and much esteemed friend in Edinburgh, for several interesting articles lately sent to us, of which we shall avail ourselves in due time.

It would take a great many words to explain to J. L. our reasons for departing from our original intention of publishing Supplements.